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A

GRAMMAR

OF THE

PERSIAN LANGUAGE,

&c. &c. &c.



A
GRAMMAR
OF THE
PERSIAN LANGUAGE.

TO WHICH ARE SUBJOINED,
SEVERAL DIALOGUES;
WITH AN
ALPHABETICAL LIST
OF THE
ENGLISH AND PERSIAN TERMS OF GRAMMAR;
AND AN
APPENDIX,
ON
THE USE OF ARABIC WORDS.

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AT THE HON. EAST-INDIA COMPANY'S COLLEGE, HAILEYBURY.

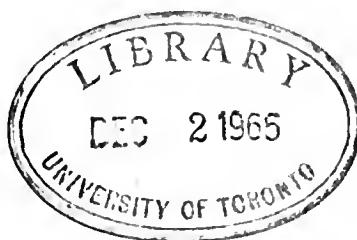
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TO THE HONOURABLE
THE CHAIRMAN, THE DEPUTY CHAIRMAN,
AND THE
COURT OF DIRECTORS
OF THE
HONOURABLE EAST-INDIA COMPANY,
&c. &c. &c.

HONOURABLE SIRS,

THE results of the literary labours undertaken by your own cherished Servants, in their zeal for the well-being of your liberal Institutions, might always with propriety be dedicated to your Honourable Court; but the munificent patronage which you have vouchsafed to the publication of this Volume fully warrants me in inscribing it to you, with the warmest feelings of gratitude.

I have the honour to subscribe myself, with the greatest respect,

HONOURABLE SIRS,

Your most faithful and humble servant,

MOHAMMAD IBRAHEEM.

EAST-INDIA COLLEGE, HAILEYBURY,
September 1841.

THE
PREFACE.

A FOREIGNER, who is under the necessity of addressing the natives of a country in their own language, must throw himself upon their candid and indulgent criticism.

However familiar he may have become with their speech, for the purpose of daily life—whatever pains he may have taken to make himself acquainted with the style of their standard authors—he cannot fail to be aware; that there are peculiarities of expression and construction in all languages, which those who speak them as their native tongues practise unconsciously, but which a stranger can scarcely ever hope to command at will. Impressed, deeply, with a true sense of my own deficiencies, I therefore, with unfeigned humility, solicit the indulgence of my readers to the composition of the following pages; in which, for reasons sufficiently obvious, I, a native of Persia, undertake to communicate the elements of Persian Grammar to English Students, in an English dress. At the same time, I may so far venture to feel confident that my meaning will be found to be intelligibly conveyed, as the kind supervision of a liberal and benevolent friend has removed the likelihood of any material mistakes.

Nor is it only to the outward garb that this beneficial assistance has been directed: the same masterly hand has contributed to improve the substance:—and it is with sentiments of pride and gratitude, that I acknowledge the aid I have received, throughout the whole of my work, from the observations of that unrivalled Persian Scholar, and enlightened

Patron of Persian Literature, NEIL BENJAMIN EDMONSTONE, Esq. ;—of whom, I am most grieved to state, the hand of Death has since bereaved me ; and to whose honoured memory I now feel it my duty to pay this humble tribute, with extreme reverence and deep sorrow !!

Encouraged by such approbation and aid, I therefore submit this volume to the Students of the Persian Language ; trusting they will find it sufficiently accurate and serviceable ; and will derive from it facilities for the attainment of the language, which they have hitherto, it is to be apprehended, but imperfectly enjoyed.

No native of any Eastern country has hitherto attempted to exhibit the structure, genius, and idiomatic phraseology of his own language, through the medium of any European dialect. I have, nevertheless, been induced, by the peculiar circumstances of my position in this country, to venture on that arduous undertaking. It happened, that almost immediately after my arrival in England I had the honour of an appointment at the East-India College. At that time I was an entire stranger to the English tongue. I was utterly unable to use it, either for the purposes of reading or of conversation. My first duty therefore, as a Teacher of Persian, was to remedy this defect, by making myself, as speedily as possible, familiar with the native language of my pupils. With this view, I had recourse to the Elementary Works composed by the English Orientalists, for the express purpose of teaching Persian to English Students ; in order that, by reversing the process, I might become a learner of English, through their instructions in my own tongue. At the same time, I gladly availed myself of the advantages afforded me by daily intercourse and conversation with the Members of that Learned Body among whom I had the good fortune to be

placed :—and, by a persevering use of these resources, I soon had the satisfaction to find myself making rapid progress towards the attainment of my object.

In the course, however, of my studies, and especially of my instructions—now carried on for a period of above fourteen years—I have had frequent reasons to think that the existing system of teaching might be improved, and that a more *idiomatic and living character* might be given to its Rules and Principles.

It must not however be imagined, that this statement is offered with the slightest intention to underrate the labours, or disparage the acquirements, of the Orientalists who have preceded me.

The grammatical works of these distinguished Scholars have undoubtedly been most valuable instruments for the acquisition of an elementary knowledge of the Persian language. They contain, indeed, as much information as can well be derived from the study of literary composition in that language ; but still, they are wholly insufficient for the purpose of imparting to the learner any competent knowledge of its *colloquial phraseology* and *idiom*, its *peculiar turns of expression*, and its *various refinements* and *niceties* of diction.

The only extant Persian Grammars are those compiled by European Authors ; few of whom have ever even visited the people whose language they undertake to teach ; and none of whom have possessed, or could have the means of acquiring, a complete mastery of it, in all its various uses, *literary*, *technical*, and *colloquial*. Without these, however, a writer on Grammar must be necessarily and exclusively dependent upon the resources of prosaic and poetical composition. His work must consequently be, in some respects, erroneous, and

in very many points essentially defective. To supply those wants, and to rectify these defects, are the objects which I have principally in view, in the composition of the following work. I seek to teach *the Persian of Persians*;—not the Persian only of *books*. At the same time, I fully acknowledge the value of the efforts made by my learned predecessors: and if I should be found in any degree to have advanced beyond them, it will, in part, be owing to the instruction I have derived both from their merits and their failures; and not merely to the accidental circumstance, that Persian is my native speech.

In the composition of my Grammar, I have not been dependent upon the works of others, but I have endeavoured to draw materials from my own resources. The examples and illustrations which have been cited throughout this work will, therefore, be found to consist of such idiomatic expressions as are used, in their daily intercourse, by those classes of native Persians who speak the language in its greatest purity.

In my efforts, however, I have not sought to supersede, but to assist, the philological labours of others. Their works are not rendered less useful by mine; and while I attempt to correct what appears to me to be erroneous, I endeavour to supply what I consider is deficient in them. I have framed this Grammar chiefly for the use of beginners, to whom the desultory arrangement and the multifarious and complicated rules of the Grammars of the English Authors must present a discouraging obstacle. I do not profess to exhibit a *complete Grammar* of my language, *in all its extended branches and departments*: my purpose is, to give a *compendium of its structure, its idiom and phraseology, by plain rules and simple illustrations*. Although much of what is comprised in European works is, for that reason, omitted in this

Grammar, much also is contained in it that is not to be found in any other; as will appear, especially, on a reference to the various heads of *Pronouns*, *Prepositions*, *Conjunctions*, *Interjections*, *Adverbs*, *Diminutive Nouns*, and *Particles*, the formation of *Compound Epithets*, &c. &c. And I have endeavoured to lay down a more correct and simple system of Verbs and their Conjugations than is adopted in the works of my European predecessors.

The important branch of Syntax—instead of consisting, as in the other Persian Grammars, of a series of elaborate and not always correct rules, exemplified chiefly by quotations from books of Poetry, some of which are almost obsolete—is explained and illustrated in a succession of Dialogues, eight in number, composed for the occasion. The parties chiefly conversing are supposed to be an English Gentleman, who has acquired a competent knowledge of the language of Persia, and is travelling in that country for improvement; and a native Persian friend, who has also resided long enough in England to be able to converse with facility in English. The former occasionally makes mistakes, which the latter corrects;—and an opportunity is thus afforded of exemplifying some of the Rules of Syntax, in a simple, practical, and attractive manner; while, at the same time, the subjects of the several antecedent chapters of the Grammar are illustrated by examples introduced into the Dialogues, and specifically referred to as those examples occur; accompanied also with many explanatory Notes.

My chief object, in the course of these Dialogues, has been to exhibit, to the best of my ability, the genuine idiom and the colloquial and literary phraseology of the language, on a great variety of subjects: and the discussion of those subjects has been conducted with a view to afford as ample

and varied a display as possible of national sentiments and manners, and thus to furnish the Student both with instruction and amusement. They are accompanied with an English Translation, as literal as the idiom will admit: and the great difference between the idioms and modes of expression of the two languages are thus advantageously exhibited. The Vowel or Diacritical Points have been used throughout the work, in order to afford the Student the facility of pronouncing the Persian words correctly. A List also has been subjoined, in which the Student will find all the English and Persian Terms of Grammar alphabetically arranged, in parallel columns;—and in an Appendix, the Explanation, the various Forms or Measures, with proper Examples, of all the Arabic words which are of most frequent occurrence in the Persian language.

EAST-INDIA COLLEGE, HAILEYBURY,
September, 1841.

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“ THE Learner is supposed to be acquainted with the  
“ common terms of Grammar, and to know that the  
“ Persians write their characters from the right-hand to  
“ the left.”

SIR WILLIAM JONES.

# PERSIAN GRAMMAR.

## OF THE ALPHABET.

1. THE Persian Alphabet, properly, consists of Twenty-four Letters; of which, Twenty are common to the Persians and the Arabs: but, in consequence of the introduction of so many Arabic words into the Persian Language, Eight more Letters, peculiar to Arabic, have been incorporated with the Persian Alphabet; which at present consists, therefore, of Thirty-two Letters.

2. These Letters, when written singly, appear as follows:—

چ	ج	ث	ت	پ	ب	ا
Chē	jeem	sē	tē	pē	bē	alef
J (French)	z	r	z	d	خ	ه
jē	zē	rē	zaul	daul	khē	hē
					(guttural, hard, as the German Ch)	
ظ	ط	ض	ص	ش	س	
z	taw	zaud	saud	sheen	seen	
zaw						
ڪ	ق	ڦ	ڻ	غ	ع	
K	Ck		fē	Gh	A	
kauf	ckauf			ghain	ain	
		(guttural, hard)				
و	ن	م	ل	گ	ڦ	
v	noon	meem	lawm	gauf		
vawve						
ي			ه			
Y			H			
yē			hē			

3. In composition, some of these letters undergo certain modifications merely in form, and assume somewhat different appearances. But the difference is very trifling; as they never lose their original forms so entirely as not to be recognised by the beginner.

Accordingly, at the beginning of a word they appear thus:

In the middle of a word, they appear thus:

And at the end of a word, they appear thus:

اء ب پ ت ث ج چ ح خ د ذ ر ر  
ز ز ڙ ڙ س ش ص ض ط ظ ع غ ف ق  
ل ڪ ڳ ڳ ڳ ل م ن و ڦ ڻ ي

4. When the letters **J** and **l** come together, if the former precedes the latter, they are written thus, **X**, or **Y**, or **়**. The compound name of *Laum-Alef*, which of course expresses its own meaning, has been given to this combination; and it is sounded as it is written, “ Law.”

5. The letter  $\backslash$ , at the end of a word, is sometimes written thus  $\text{ؑ}$ , which then goes by the Arabic name *Hamzah*.

It has other uses as well, which shall be duly explained hereafter.

6. Double letters occur in Persian; but to avoid the necessity of writing a letter twice over, the Persians have likewise adopted the Arabic mark "*Tashdeed*, "strengthener," which is placed over the letter intended to be double.

7. When two Alēfs come together in the same word, instead of using the mark "*Tashdeed*, as in the case of other double letters, this mark ~ is placed over the letter, thus, ۫. This is also borrowed from Arabic ; and it goes by the name of *Madda*, signifying "to draw out" or "to prolong ;" and the \ over which it is placed, is then sounded *aw*, as in the words "paw," "jaw," &c. The *Madda* ~ is, in fact, the second \ horizontally placed over the other. It is sometimes, however, placed parallel to, but somewhat shorter than, the other, thus \'; and it answers the same purpose. The *Madda* is only used when the \ appears at the beginning of a word, as, without this mark, there, it is always short by position ; as it is always long in the middle, or at the end of a word, by position likewise.

8. This Arabic mark ' also is sometimes placed above a consonant, to shew that the syllable ends with it : it is called *Jazm*, i.e. "to conclude," or "to fix."

9. The following eight letters appear only in words purely or originally Arabic ; and in many instances will be doubly useful to a beginner, inasmuch as they point out to him the Arabian origin of the words in which they occur. They are—

ث ح ص ض ط ظ ع ق  
B 2

10. Every letter (of a word) should be connected with that which follows it ; except these seven,

و ز ن ر ش د د

#### OF THE PRONUNCIATION OF THE ARABIC LETTERS.

11. The beginner cannot fail to observe, that many of the letters, as they are set down in the order of the alphabet, have the same sounds, as

ح ح ط ط ز ز ص ص

which have been marked as S, Z, T, A, and H; and he may naturally wonder at this redundancy. In fact, there is no actual redundancy. Eight of these letters, as already stated (see p. 3), are peculiar to the Arabic, and are sounded in that language very differently from what they are in Persian. They have generally sounds very harsh and rough; some very difficult, and others almost impossible for an English beginner to imitate. Let him be consoled, however, with the assurance, that an exact imitation of these sounds is not only unnecessary, but absolutely useless to a reader of the Persian language; inasmuch as the Persians themselves, in speaking and reading their native tongue, when they come to an Arabic word in which any of those letters occur, never attempt to pronounce them as the Arabs; except, perhaps, the letter ح, which is pronounced with a stronger aspirate than the ئ: they pronounce them merely like as many Persian letters as come the nearest in point of sound to them, exactly as I have set them down in the order of the alphabet. (See the Alphabet, p. 1.)

## OF VOWELS.

12. These thirty-two letters are all consonants ; with the exception of ي و، which serve also as long vowels ; but the و is used both as a long and short vowel. When short, it answers to the vowel *u* in English, as in the words “*pūt*,” “*pūsh*,” &c. ; and when long, it answers to *oo*, as in the word “boot,” or to *u*, as in the word “brute.” The ي is long ; and it corresponds with “au,” as in the word “cause”; or with “aw,” as in the word “paw.” The ي is also always long ; and answers to “ee,” as in the word “beef”; or to “ea,” as in the word “beat”.*

13. The short vowels are expressed by three small marks ; of which, one is placed above the consonant, thus بـ *bā*, and answers to the short *ă* in English, as in the word “bat”; one below the consonant, thus پـ *pě*, and answers to the short *ĕ*, as in the word “pět”; and the third is somewhat in the front above the consonant, thus شـ *shū*, and answers to the *ū* as pronounced in the word “bull”: they are called by the Persians زـبـ زـبـ زـبـ zabar, زـيرـ زـيرـ زـيرـ zeer, and پـيشـ پـيشـ پـيشـ peesh respectively, signifying “above,” “below,” and “the front”; each of them expressing its own peculiar position with respect to the consonant.

* The Indians use the vowel ي sometimes like *ea*, as in the word “bear”; and the vowel و, like *oa*, as in the word “boat”; to which ي and و they have given the appellation of مجهول Majhool, “obscure,” in contradistinction to the other instances in which they are used as long vowels, when they are called معروف Maaroof, “distinct.” This distinction, however, is not known among the modern Persians.

14. These short vowels are sometimes doubled thus : they have still the same power; but with this addition, that they are sounded as if the syllable ended with a ң ; thus, ә, *rän*, Ҽ *těn*, Ԇ *dün*.

15. Although these double marks are purely and peculiarly Arabic, and the Persians never use them; yet, as they often occur in Arabic passages and quotations, with which a Persian student must frequently meet in the course of his studies, I thought they might as well be explained here. Their collective name (in Arabic of course) is تدوين *Tanween*, signifying “to pronounce or produce the sound of the letter ن ”; and, separately, they go by the names نصب Nasb, جر Jarr, and رفع Rafa, respectively, signifying the same as the short vowels in Persian.

16. Let it be remarked here, that when the letter **و**, in the middle of a word precedes the letter **ي**, it loses its sound altogether in some instances; as in the words خوابیدن “to sleep,” خواستن “to wish,” &c., which are pronounced *khaubeedan*, *khaustan*, &c.: in the same manner, when it precedes the letter **ي**, as in the word خویش “self,” or “relation,” which is pronounced *kheesh*. And the **ي** in the middle of a word is used sometimes as a consonant; in which case the *hamzah* is placed over it, to distinguish it from the vowel **ي**; as, قامل *ta-ammūl*, “reflection.”

## OF SPELLING AND FORMING WORDS.

17. The beginner can have no difficulty now, in spelling and pronouncing any short Persian words, properly marked with the vowel-points. I advise him, however, to begin by pronouncing single letters; appreciating duly the sound of each consonant, and the power of the vowels, before he attempts the compounds: so let him commence as follows:—

خ	ح	چ	ج	ث	ت	پ	ب	آ
khă	hă	chă	jă	să	tă	pă	bă	ă
ش	س	ژ	ز	ز	ر	ذ	ذ	د
shĕ	sĕ	jĕ	zĕ	zĕ	rĕ	ză	dă	
ف	غ	ع	ظ	ط	ض	ص		
fū	ghĕ	ĕ	zĕ	tĕ	zĕ	sĕ		
و	ن	م	ل	گ	ک	ق		
vū	nū	mū	lū	gū	kū	ckū		
			ي	ه				
			yū	hū				
ح	چ	ج	ث	ت	پ	ب	آ	
hăn	chăn	jăn	săn	tăn	păn	băn	ăn	
ش	س	ژ	ز	ز	ذ	ذ	خ	
shĕn	sĕn	jĕn	zĕn	rĕn	zĕn	dĕn	khăn	
ق	ف	غ	ع	ظ	ط	ض	ص	
ckūn	fūn	ghūn	būn	zĕn	tĕn	zĕn	sĕn	
ي	ه	و	ن	م	ل	ك		
yūn	hūn	vūn	nūn	mūn	lūn	kūn.		

## 18. COMPOUNDS OF TWO LETTERS.

بِبْ	اَبْ	جَبْ	تَبْ	بَبْ	اَبْ
beb	eb	jab	tab	bab	ab
حَبْ	كُبْ	نُبْ	دُبْ	حُبْ	ثُبْ
haba	kub	nub	dub	heb	seb
بَنْ	لَتْ	كَتْ	بَتْ	مَتْ	شَتْ
ban	leta	keta	bata	mata	shata
هُوَ	فِمْ	زَكْ	رَدْ	جَسْ	بَسْ
huwa	fema	zak	rad	jasa	bas
جا	با	بر	طل	صَعْ	مَنْ
jaw	baw	bar	tel	sa-ă	muna
گَفْ	فَشْ	عَسْ	عَرْ	لا	كا
gaf	fash	as	ar	law	kaw
خِسْ	بُو	کُو	شِرْ	نَوْ	يا
khes	boo	koo	sher	now	yaw
نَطْ	بُصْ	اً	آ	ما	يَرْ
nat	büs	aw	aw	maw	yar
يَجْ	بَخْ	نَنْ	دِه	عِضْ	سُبْ
yaj	bekh	jan	deh	ez	suba
كِرْ	طَشْ	صَسْ	ني	قِمْ	نَجْ
ker	tasha	sas	nee	ckem	nach

لَن	لَبِ	هَا	پَرْ	يُتَ	فِي
lan	leb	haw	paj	yūta	fee
هِمْ	هَجْ	مِي	رِكَ	غِشْ	لُو
hem	haj	may	reka	ghesh	loo
مُغْ	شِدَ	لَذْ	بَكْ	بَدْ	هُنْ
mugh	sheda	laz	bak	bad	hūn
فُدَ	ضُكَ	صَبْ	صُلْ	جِي	سُغْ
fuda	zūka	sūba	sūl	jay	sūgh
ثِمْ	كُشْ	تُرْ	لُرْ	عَذْ	قِدْ
sema	kūsh	tūr	lūr	oz	cked
گُو	يُو	پِسْ	هُلْ	بَفْ	نَدْ
goo	yoo	pesa	hūlē	befū	nadū
ظِي	طُرْ	غِمْ	شا	شُو	كِي
zay	tūr	ghema	shaw	shūra	keya

19. The sounds of the consonants, and the power of the vowels, (according to the examples already given), being perfectly regular and uniform in Persian, the beginner is now enabled, by the perusal of the preceding pages, to combine as many letters as he pleases together, and, by supplying them with the vowels as they are marked, form them into words of as many syllables as he likes. He will do well now to store his memory with as many Persian words as he can, out of those which I shall set down for him, before he begins to learn the parts of speech and the rules for the formation of sentences. Let him first learn the Persian numerals.

## OF THE NUMERALS.

20. Twenty-eight of the thirty-two letters of the Alphabet are expressed in eight words ; thus :

سَعْفَصْ	كَلَمَنْ	حُطِي	هَوْزْ	أَبْجَدْ
<i>sā-afās</i>	<i>kalaman</i>	<i>Hūl-tee</i>	<i>Hav-vaz</i>	<i>Abjad</i>
ضَغِيْغْ	سَخْ	قَرَشَتْ		
<i>zazegh</i>	<i>sakh-khez</i>	<i>Ckarashat</i>		

21. These letters have their numerical values ; and, taking the order in which they are now arranged, the first nine, that is, from ۱ to ۹, are the units ; the second nine, that is, from ی to چ, are the tens ; the third nine, that is, from ق to ڙ, are the hundreds ; and the remaining letter ځ is one thousand. By the combination of these letters, according to their values of course, any number may be expressed.

22. The Persians also use figures, which is a much simpler way of calculating, having only nine units (as the English) ; with which, of course, combinations may be found indefinitely. These figures are arranged, and calculated, from left to right ; thus :

۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
1	2	3	4	5	6	7	8	9	10

and they are expressed as follows :

یَکْ دُو سِهْ چَهَارْ پِنْجْ شَشْ هَفْتْ نَهْ دَهْ

23. The following lines will shew how the numbers are formed, both with letters and with figures, as well as how they are pronounced in Persian.

پنج	چهار	سیه	دو	یک
۵	۴	۳	۲	۱
۱۰	۹	۸	۷	۶
پانزده	چهارده	سیزده	دوازده	یازده
یه	دی	جب	بیب	ایا
۱۵	۱۴	۱۳	۱۲	۱۱
بیست	نوزده	هفده	هفده	شانزده
ک	یط	یم	یز	یو
۲۰	۱۹	۱۸	۱۷	۱۶
که	کب	کچ	که	کا
۲۴	۲۳	۲۲	۲۱	۲۱
که	کز	کو	که	بیست و پنج
۲۸	۲۷	۲۶	۲۵	بیست و شش
۲۸	۲۷	۲۶	۲۵	بیست و هفت
سی و دو	سی و یک	سی	بیست و نه	بیست و نه
ل	لا	ل	ک	ک
۳۲	۳۱	۳۰	۲۹	۲۹

سی و شش	سی و پنج	سی و چهار	سی و سه
لو	له	له	کم
۳۶	۳۵	۳۴	۳۳
36	35	34	33
چهل	سی و نه	سی و هشت	سی و هفت
م	لط	لم	لز
۴۰	۳۹	۳۸	۳۷
40	39	38	37
چهل و چهار	چهل و سه	چهل و دو	چهل و یك
مد	مح	مب	ما
۴۴	۴۳	۴۲	۴۱
44	43	42	41
چهل و هشت	چهل و هفت	چهل و شش	چهل و پنج
مح	مز	مو	مه
۴۸	۴۷	۴۶	۴۵
48	47	46	45
نود	هشتاد	هفتاد	پنجاه
ص	ف	ع	ط
۹۰	۸۰	۷۰	۵۰
90	80	70	50
پانصد	چهارصد	سیصد	دویست or دوصد
ث	ت	ش	ر
۵۰۰	۴۰۰	۳۰۰	۲۰۰
500	400	300	200
هزار	نهصد	هشصد	هفصد
غ	ظ	ض	ذ
۱۰۰	۹۰۰	۸۰۰	۷۰۰
1000	900	800	700
ششصد			
خ			
۶۰۰			

24. The Persian Ordinals are expressed thus:

پنجم	چهارم	سیوم	دوم	اول
5th	4th	3d	2d	1st
دهم	نهم	هشتم	هفتم	ششم
10th	9th	8th	7th	6th
پانزدهم	چهاردهم	سیزدهم	دوازدهم	یازدهم
15th	14th	13th	12th	11th
بیستم	نوزدهم	هجدهم	هفدهم	شانزدهم
20th	19th	18th	17th	16th
شصتم	پنجاهم	چهلم	سیام	بیست و یکم
60th	50th	40th	30th	21st
صدم	نودم	هشتادم	هفتادم	
100th	90th	80th	70th	

25. The days of the week are thus named in Persian:

شنبه	چهارشنبه	سه شنبه	دو شنبه	یکشنبه	شنبه
Wednesday.	Tuesday.	Monday.	Sunday.	Saturday.	
جمعه or آدینه	چهارشنبه	پنجشنبه			
Friday.		Thursday.			

They are collectively called **ایام هفتہ** i.e. "the seven days of the week."

#### OF SINGLE SIGNIFICANT WORDS.

26. I now proceed to put down a number of words, which, as I shall mark them with Vowel-points, as well as place under each word its exact meaning in English, will serve the

double purpose of storing the memory of a beginner with a good many useful and common words in the Persian language, and of teaching him, at the same time, how to pronounce them: and, in order to point out the words that are of Arabic origin, they shall be distinguished by the letter (A). The student is recommended, therefore, to learn and remember as many of these words as he can, before he goes any further. They will be found very useful hereafter, in the course of his study.

<b>مَلَكٌ</b> A. مَلِكٌ	<b>إِمَامٌ</b> A. إِمَامٌ	<b>پیغمبر</b> Prophet.	<b>خُدَا</b> God.
Angel.	a Leader in Religion.		
<b>آسمان</b> sky.	<b>مَنْهَبٌ</b> A. مَنْهَبٌ	<b>دِين</b> A. دِين	<b>فِرِشَةٌ</b> Angel.
	creed.	Religion, Faith.	
<b>مرد</b> man.	<b>دُونَخ</b> Hell.	<b>بِهشت</b> Paradise.	<b>زَمَنْ</b> Earth.
<b>برادر</b> brother.	<b>مَادَر</b> mother.	<b>پَدَرٌ</b> father.	<b>زَنْ</b> woman.
<b>دُخْتر</b> girl, daughter.	<b>پَسِرٌ</b> boy, son.	<b>فَرَزْندٌ</b> offspring, child.	<b>خواهر</b> sister.
<b>أ. عَمَّة</b> paternal aunt.	<b>أ. عَمٌ</b> paternal uncle.	<b>جَدَّة</b> grandmother.	<b>أ. جَدٌ</b> grandfather.
<b>نان</b> bread.	<b>خویش</b> relation, kindred.	<b>خاله</b> maternal aunt.	<b>أ. خالٌ</b> maternal uncle.
<b>هي</b> wine.	<b>روغن</b> butter.	<b>گوشت</b> meat, flesh.	<b>آب</b> water.

<b>انگور</b> grapes.	<b>میوه</b> fruit.	<b>شربت</b> drink.	<b>شراب</b> wine.
<b>سبزی</b> vegetables.	<b>شیر</b> milk.	<b>گلابی</b> pear.	<b>سیب</b> apple.
<b>باغبان</b> gardener.	<b>باغ</b> fruit-garden.	<b>درخت</b> tree.	<b>گل</b> flowers, rose.
A. <b>کرسی</b> chair.	A. <b>حجرة</b> room.	<b>خانہ</b> house.	<b>باغچہ</b> flower-garden.
A. <b>قلم</b> pen.	<b>کاغذ</b> paper.	A. <b>کتاب</b> book.	A. <b>مدرسہ</b> college.
A. <b>شموع</b> candle.	<b>لال</b> sealing-wax.	<b>دواٹ</b> inkstand.	A. <b>مرکب</b> ink.
<b>سوزن</b> needle.	<b>مقراض</b> scissors.	<b>چاقو</b> penknife.	<b>مهر</b> seal, signet.
<b>اوستاد</b> master.	<b>آبریشم</b> silk.	<b>ریسمان</b> thread.	<b>سنحاق</b> pin.
A. <b>طلیبه</b> student.	<b>شاگرد</b> pupil.	A. <b>مدرس</b> lecturer.	A. <b>معلم</b> teacher, schoolmaster.
<b>نماز</b> prayer.	A. <b>مسجد</b> church, chapel, mosque.	A. <b>درس</b> lecture.	A. <b>سبق</b> lesson.
A. <b>نصیحت</b> advice.	A. <b>وعظا</b> preaching.	A. <b>موعظه</b> exhortation.	A. <b>دعا</b> supplication.

دَهْ	شَهْر	تُوبِيْخ	مُشَورَة
village.	city.	reproof.	council.
شَاهْ or پادشاه	وَلَيْتْ	مُكَبْطْ	قُرْيَة
king.	A. dominion.	kingdom.	hamlet.
كَاتِبْ	دَبِيرْ	وَزِيرْ	مَلِكَة
A. scribe.	counsellor.	minister.	queen.
سَيِّهُسَالَارْ	أَمِيرْ	سِپاھِيْ	سِپاہ
commander-in-chief.	commander, a prince.	soldier.	army.
عَقْل	دَانِشْ	حِكْمَتْ	عِلْم
A. wisdom.	learning.	science, philosophy.	knowledge.
خَالْكْ	بَادْ	آتشْ	خَرْد
dust, earth.	wind.	fire.	understanding.
جِنْوَبْ	مَغْرِبْ	مَشْرِقْ	هَوَا
A. south.	west.	east.	air.
زَيرْ	رَاسْت	چَبْ	شَمَالْ
under.	right.	left.	north.
مَيْز	پَائِيْتْ	وَرِيزْ	بَالَا
table.	below.	upon.	above.
نَمَكْ	مِيزَبَانْ	مَهْمَانْ	سُفَرَة
salt.	host.	guest.	table-cloth.
كَاسَهْ	ظَرْفْ	خُورْش	طَعَامْ
A. basin.	vessel.	eatable.	food.

گوسله	گاو	بره	گوسفند
calf.	ox.	lamb.	sheep.
قاطر	مادیان	آسب	شتر
mule.	mare.	horse.	camel.
خرگوش	اهو	گامیش	خر
hare.	antelope.	buffalo.	ass.
روباه	گرگ	پلنگ	شیر
fox.	wolf.	leopard.	lion.
بیابان	باز	تندرو	کبک
desert.	hawk.	pheasant.	partridge.
بیشه	چمن	مرغزار	A. صحراء
forest.	lawn.	meadow.	field.
جاشو	کشتی	دریا	کوه
sailor.	ship.	sea.	mountain.
رود، رودخانه	ناخدا	A. معلم	
سیل، سیلاب	captain, pilot.	mate.	
torrent.	river.		
برف	باران	جوی	A. نهر
snow.	rain.	brook.	stream.
طوفان	برق	رعد	نگرگ، ژاله
A. flood, deluge.	lightning.	thunder.	hail.
چشم	سر	پایی or پا	دست
eye.	head.	foot.	hand.
زبان	دندان	دهن	گوش
tongue.	tooth.	mouth.	ear.

مُويٰ	رُويٰ	آنگشتٰ	دل
hair.	face.	finger.	heart.
ران	بازو	کَفٰ A.	ساعَدٰ
thigh.	arm.	the palm (of the hand).	wrist.
سيَدَهٰ	شانَهٰ	گَرْدَنٰ	زانوٰ
breast.	shoulder.	neck.	knee.
پِيشَانيٰ	دماغٰ	بَيْنِيٰ	ريشٰ
forehead.	brain.	nose.	beard.
لَبٰ	زنْجٰ	أَبْرُو	مِهْكَانٰ
the lip.	chin.	eyebrow.	eyelid, eyelash.
زَهْرَهٰ	جَكْرٰ	شَشٰ	گلوٰ
gall-bladder.	liver.	the lungs.	the throat.
ستارَهٰ or كَوْكَبٰ A.	ناخَنٰ	پِنجَهٰ	رُودَهٰ
a star.	nail of the hand or foot.	the fist, the five fingers.	bowels.
تَيْرٰ or عَطَارِدٰ A.	ماهٰ or قَمَرٰ A.	آفَاتَابٰ or شَمْسٰ A.	
Mercury.	the Moon.	the Sun.	
ناهِيدٰ or زَهْرَهٰ A.	بَهْرَامٰ or مَرْسَى A.	برَجِيسٰ or مشَتَّري A.	
Jupiter.	Mars.	Venus.	
گَرمٰ	سَيَارَاتٰ A.	ثَوابِتٰ A.	كَيْوانٰ or زَحلٰ A.
warm.	the planets.	the fixed stars.	Saturn.
ترشٰ	شَيرَينٰ	تلْخٰ	سردٰ
sour.	sweet.	bitter.	cold.

<b>بَارِيك</b> slender.	<b>دَرْشَت</b> coarse, thick, severe.	<b>نَارِكٌ</b> fine, nice, delicate.	<b>جَرْب</b> oily, rich.
<b>قُويٰ</b> A. قُويٰ strong.	<b>لَاغْرٌ</b> thin, lean.	<b>فَرِبَهٌ</b> fat.	<b>كَلْفَتٌ</b> stout, thick.
<b>سَرْخٌ</b> red.	<b>سِيَاهٌ</b> black.	<b>سَفَيْدٌ</b> white.	<b>صَعِيفٌ</b> A. صَعِيفٌ weak.
<b>بَيْنَقُشٌ</b> violet colour.	<b>كَبُودٌ</b> blue.	<b>سَبْزٌ</b> green.	<b>زَردٌ</b> yellow.
<b>آهَنٌ</b> iron.	<b>مِسٌّ</b> copper.	<b>سَلِيمٌ or نَقْرَدٌ</b> silver.	<b>طَلاً or زَرٌّ</b> A. طَلاً or زَرٌّ gold.
<b>جِيُوْدٌ or أَرْزِيزٌ</b> quicksilver.	<b>رَقْلَعٌ or زَيْبَقٌ</b> tin.	<b>رُوْيٌ</b> zinc.	<b>سَرْبٌ</b> lead.
<b>چِنْگَالٌ</b> a fork.	<b>كَارِدٌ</b> a knife.	<b>فُولَادٌ</b> steel.	<b>بِرِنْزٌ</b> brass.
<b>پِيشْكَيرٌ</b> napkin.	<b>نَلْبَكِيٌّ</b> a saucer.	<b>فَنْجَانٌ</b> a cup.	<b>بِشْقَابٌ</b> a plate.
<b>گَدَابٌ</b> roasted.	<b>بِرِيَانٌ</b> fried.	<b>حَلْواً</b> A. حَلْواً sweetmeat or sweet cake.	<b>خَلَالٌ</b> A. خَلَالٌ toothpick.
<b>بَيْزَةٌ</b> tasteless, insipid.	<b>خَامٌ</b> raw.	<b>بَخْتَهٌ</b> cooked or baked.	<b>جَوْشِيدَهٌ</b> boiled.
<b>شَكَرٌ</b> sugar.	<b>چَايٌ</b> tea.	<b>فَهْوَهٌ</b> coffee.	<b>لَذِينٌ</b> A. لَذِينٌ delicious.
<b>تَندٌ</b> (too) fast.	<b>كَلِيدٌ</b> key.	<b>زَجِيرٌ</b> chain.	<b>سَاعَتٌ</b> A. سَاعَتٌ a watch.

<b>میانه</b> middling.	<b>بد</b> bad.	<b>خوب</b> good.	<b>گند</b> (too) slow.
<b>شام</b> evening.	A. <b>صبح</b> morning.	<b>روز</b> day.	<b>شب</b> night.
A. <b>غروب</b> sunset.	A. <b>عصر</b> afternoon.	A. <b>ظهر</b> noontide.	<b>چاشت</b> mid-day.
<b>در</b> door.	<b>دیر</b> late.	<b>زود</b> quick.	A. <b>وقت</b> time.
A. <b>فرش</b> carpet.	<b>درگاه</b> gateway.	<b>آستانه</b> threshold.	<b>دیوار</b> wall.
<b>بازار</b> market.	<b>بالش</b> pillow.	<b>خوابگاه</b> bedstead.	<b>بستر</b> bed or pillow.
<b>جوراب</b> stocking.	A. <b>کفش</b> shoe.	A. <b>متاع</b> goods.	<b>دوکان</b> shop.
<b>پیراهن</b> shirt.	A. <b>قبا</b> coat.	<b>دستار</b> turban.	<b>کلاہ</b> hat or cap.
<b>کمر بند</b> sash, belt.	A. <b>شال</b> shawl.	<b>جامہ</b> close.	<b>شلوار</b> trowsers.
<b>ھیزم</b> fire-wood.	<b>گلگیر</b> snuffers.	<b>شمعدان</b> candlestick.	A. <b>کيسه</b> purse.
<b>بارگاه</b> court.	<b>تاج</b> crown.	A. <b>خت</b> throne.	<b>چوب</b> stick.
A. <b>غلہ</b> corn.	<b>گدا</b> beggar.	<b>دشمن</b> enemy.	<b>دost</b> friend.
<b>سگ</b> dog.	A. <b>مواشي</b> cattle.	<b>چارپا</b> quadruped.	<b>آنبار</b> barn.

<b>روشن</b> light.	<b>خولک or گراز</b> hog (wild or tame).	<b>موش</b> mouse.	<b>گربه</b> cat.
<b>حوض</b> A. pond.	<b>شیشه</b> glass or bottle.	<b>آینه</b> looking-glass.	<b>تاریک</b> dark.
<b>دوا</b> medicine.	<b>ماهی</b> fish.	<b>غاز</b> goose.	<b>بَطْ</b> duck.
<b>دلّاک</b> A. barber.	<b>عَطّار</b> druggist.	<b>جَرّاح</b> surgeon.	<b>طَبِيب</b> physician.
<b>خَيّاط</b> A. tailor.	<b>بَزّاز</b> draper.	<b>بَقال</b> grocer.	<b>حَمَام</b> bath.
<b>عَصَار</b> A. oilman.	<b>طَباخ</b> cook.	<b>خَبَاز</b> baker.	<b>سَرَاج</b> saddler.
<b>نسَاج</b> weaver.	<b>خَرّاط</b> turner.	<b>بَحَار</b> carpenter.	<b>خَرّاز</b> pedlar.
<b>حدَاد</b> blacksmith.	<b>كَفَافش</b> shoemaker.	<b>صَبَاغ</b> dyer.	<b>قَصَاب</b> butcher.
<b>حَكَاك</b> engraver.	<b>قَنَاد</b> confectioner.	<b>طَبَاع</b> printer.	<b>صَحَاف</b> bookbinder.
<b>صَيَاد</b> A. hunter.	<b>شَمَاع</b> chandler.	<b>نَقَاش</b> painter.	<b>صَراف</b> A. banker or money-changer.
<b>دلّال</b> horse &c. or cattle dealer.	<b>علَاف</b> corn-chandler.	<b>خَمَار</b> wine-merchant.	<b>فَلَاح</b> husbandman.
<b>رَقاص</b> a dancer.	<b>جَمال</b> a porter.	<b>رزَاز</b> rice-merchant.	<b>هَلَاح</b> cotton-carder.
	<b>غُواص</b> a diver.		

## OF NOUNS.

27. The form and construction of the Persian Nouns are extremely simple and regular: there are no varieties of "Declension," or of "Articles"; nor is there any difference of termination, to mark the Gender, either in Substantives or Adjectives. All inanimate things are neuter: rational beings have different names to distinguish the sexes; as, مرد "man," زن "woman," پسر "boy," دختر "girl," &c.; and animals have either the Adjectives, نر "male," and ماده "female," affixed or prefixed to them, to mark their genders; as, شیرنر "a lion," شیرماده "a lioness"; ماده گاو "a cow," گاونر "a bull"; or, in some cases, they have also their proper names; as, میش "an ewe," غوچ "a ram," نریان "a horse," مادیان "a mare," خروس "a cock," مایکیان "a hen," &c.

## OF THE CASES.

28. The Cases are decided by certain Particles, prefixed or affixed to the Noun: the Nominative never, and the Genitive but seldom, stands in need of such addition: the Dative is obtained by prefixing the syllable ب to the Noun; and the Accusative, by affixing the particle ل; though sometimes it is affixed to the Dative as well; in which case, of course, no prefix is used. The Ablative Case is formed by placing the Particle جی, and the Vocative by placing the Particle آی, before the Noun.

## EXAMPLES.

	<b>پدر</b> "A Father."	<b>برادر</b> "A Brother."
N. & G.	پدر the father.	برادر the brother.
D.	بی پدر to the father.	بی برادر to the brother.
Ac.	پدر را the father.	برادر را the brother.
Ab.	از پدر from the father.	از برادر from the brother.
V.	آی پدر! O father!	آی برادر! O brother!

	<b>پسر</b> "A Boy."	<b>دختر</b> "A Girl."
N. & G.	پسر the boy.	دختر the girl.
D.	بی پسر to the boy.	بی دختر to the girl.
Ac.	پسر را the boy.	دختر را the girl.
Ab.	از پسر from the boy.	از دختر from the girl.
V.	آی پسر! O boy!	آی دختر! O girl!

## REMARKS ON A FEW EXCEPTIONS.

29. The above rules are quite regular ; and general enough for a beginner to be always on the safe side, if he observes them in the formation of the different Cases of any Persian Substantive or Adjective, Noun or Pronoun : but, at the same time, he will do well to peruse the following remarks, and to commit as many of them as he can to memory : they will be of great use to him in the course of his studies.

30. A Noun may be put in the Dative Case by affixing the Particle *با*, instead of placing the *ب* before it ; as, for

instance, پسّر را دیدم “I saw the boy,” or پسّر را گفتم “I spoke to the boy”; the Noun پسّر having the affix را in both the Accusative and Dative Cases: but when the Particle بـ is prefixed, the Noun is always in the Dative Case, and never in the Accusative.

31. When the Accusative is used indefinitely, the Particle را is altogether omitted; as, می نوشیدم “I drank wine,” instead of می رانوشیدم “I drank the wine.”

32. A Noun may also be put in the Vocative Case by affixing the long یـ, instead of prefixing the Particle آیـ; but this form generally implies supplication, entreaty, or some such emphatic address; as, پروردگار “the Lord,” پروردگارا “O Lord!” پادشاه “the king,” پادشاها “O king!” دوست “a friend,” دوستا “O friend!”

33. When two Nouns come together in Persian, in some instances, the short vowel (ے) is placed under the last letter of the preceding Noun: this takes place when one Noun governs another, as in the Genitive Case; as, پدر دختر “the girl's father,” or “the father of the girl.” Here we see the vowel (ے) placed under (ر), the last letter of the Noun پدر, which precedes and governs the other Noun دختر in the Genitive: but if this letter happen to be a quiescent ئ, or a يـ, instead of placing the (ے) under it, the short Alef (ء) or the Hamzah is placed over it, and the ئ and يـ, so accented, are, in both instances, pronounced “yē”; as, بندہ خدا “the servant of God”; خانہ پدر “the father's house”; ماهی دریا “the fish of the sea”; &c.

34. Should the last letter be an **ا**, as جا “place,” or **و**, as بو “fragrance,” the letter ي—either with the (‘) under it, or with the (‘) over it—is added to the end of the word ; as, بوی گل or بوی گل “the place of the father,” جای پدر or جای پدر “the fragrance of the rose.” The latter form, however, is the most common of the two.

35. If the preceding Noun, however, be a part of the following one, as شمشیر فولاد “a sword of steel,” the Genitive may be obtained by placing the Particle **ا** before the second Noun ; but in such instances, the preceding Noun should be made definite, either by adding the ي of unity to the end of it, or placing a Numeral before it ; as, شمشیری از فولاد “a sword of steel,” or دو شمشیر از فولاد “two swords of steel,” i.e. swords made *out of* the steel.

#### OF THE PLURALS.

36. In Persian, Rational beings, whether masculine or feminine, form their Plurals by adding آن (*awn*) to the Singular ; as, مرد “a man,” مردان “men”; زن “a woman,” زنان “women”: Inanimate things, by adding ها (*haw*); as, گل “a flower,” گلهای “flowers”: and Animals, either by adding آن, as in the case of rational beings, or ها, as in that of inanimate things; as, اسب “a horse,” اسبان or اسبها “horses.” It depends upon the taste and the choice of the judicious writer which to prefer, as being more suitable to the occasion ; though I may safely recommend the learner always to prefer the ها in all prose writings, as is generally done by the Persian writers themselves ; but in poetry, the Muses are the best instructors. The celebrated bard سعدی (*Sādī*) himself has yielded to their authority, and sacrificed at their

altar : in one instance (but I believe the only one in all his writings) he has indeed been compelled, as it were, to form the Plural even of an inanimate thing, by adding آن to the Singular ; — a transgression, of which none but himself (though only for once) could venture to be guilty ; and for which, nothing but the splendid composition in which it occurs could have secured him against the censure of the Learned. It occurs in a beautiful couplet, in one of the author's most famous poems on the Praises of the Divinity. The couplet runs thus :

بُرْگِ دِرَخْتَانِ سَبَزَدِ رَنَظِرِ هُوشِيَارِ  
هَرَوْرَقِيِّ دَفَرِ يُسْتَ مَعْرَفَتِ كَرَدَكَارِ

I translate it word for word, thus :

“ The foliage of the verdant *trees*, in the sight of an intelligent being ; ”  
“ Every leaf is a volume on the knowledge of the Divinity.”

The reader will observe the second word دِرَخْتَانْ “ *trees*, ” in the couplet just cited, is the Plural of دِرَخْتَ “ a tree, ” to which, in this instance, آن, instead of ها, has been added by the poet.

37. When a Noun, the Plural of which may be formed in آن, ends in the Singular Number, in ا or و, the letter ی is, for the most part, interposed between such final letter and the Particle آن, in forming the Plural Number ; as, گدا “a beggar,” گدایاں “ beggars ” ; بدگو “ an evil-speaker,” بدگویان “ evil-speakers ” : and those Nouns that end in quiescent ئ form their Plurals in گان when the ئ is omitted, except they be written separately, which, however, is seldom or never the case ; as, فِرِشَتَه “ an angel,” فِرِشَتَکَانْ “ angels ” ; بچه “ an infant,” بچگانْ “ infants, ” which are hardly ever written فِرِشَتَه گان or بچه گان.

38. In imitation of the Feminine Plural of Arabic words, which is invariably formed by the affix آت, some modern writers, of no great authority however, have formed the Plurals of a few Persian Nouns of the Neuter Gender in آت also; or, if the Singular ends with the quiescent s, in جات; as, نوازشات "a favour," نوشته "favours"; نوایش "a letter," نوشجات "writings." The instances are, luckily, very few; and it is too vulgar to encourage imitation.

39. The Cases of a Noun in the Plural Number are formed in the same manner, and by the same Particles, as in the Singular.

## EXAMPLES OF RATIONAL BEINGS.

## SINGULAR.

مرد	زن	بچه	گدا	بدگو
"A Man."	"A Woman."	"An Infant."	"A Beggar."	"Evil-speaker."

## PLURAL.

	"Men"	"Women"	"Infants"	"Beggars"	"Evil-speakers"
N. & G.	مردان	زنان	بچگان	گدایان	بدگویان
D.	بمردان	بنزان	ببچگان	بگدایان	ببدگویان
Ac.	مردان را	زنان را	بچگان را	گدایان را	بدگویان را
Ab.	آزمودان	اززنان	ازبچگان	ازگدایان	ازبدگویان
V.	ای مردان	ای زنان	ای بچگان	ای گدایان	ای بدگویان

## 40. OF IRRATIONAL BEINGS.

SINGULAR.					
شیرنر	{	شیر ماده	{	بره	{
"A Lion."		"A Lioness."		"A Lamb."	
					اهو
					"An Antelope."
PLURAL.					
N. & G. شیرهای نر	{	شیرهای ماده	{	برها	{
شیران نر or		شیران ماده or		برگان	
D. بشیرهای نر	{	بشیرهای ماده	{	ببرها	{
بشیران نر or		or .... &c.		or ... &c.	
Ac. شیرهای نررا	{	شیرهای ماده را	{	برهارا	{
شیران نررا or		or .... &c.		or ... &c.	
Ab. ازشیرهای نر	{	ازشیرهای ماده	{	ازبرها	{
ازشیران نر or		or .... &c.		or ... &c.	
V. اي شیرهای نر	{	اي شیرهای ماده	{	اي برها	{
اي شیران نر or		or .... &c.		or ... &c.	

## 41. OF INANIMATE THINGS.

SINGULAR.					
نان	{	افتاد	{	خانه	{
"Bread."		"The Sun."		"A House."	
					گو
					هي

PLURAL.					
N. & G. نانها	{	آفتابها	{	خانها	{
بنانها		بافتابها		بخانها	
D. نانها	{	آفتابها	{	خانها	{
نانتهارا		آفتابهارا		خانهارا	
Ac. ازنانها	{	آرخانها	{	ازخانها	{
ازنانها		آرآفتابها		آرخانها	
Ab. اي نانها	{	اي آفتابها	{	اي خانها	{
اي نانها		اي آفتابها		اي خانها	
V. ميهارا	{	گويها	{	ميهارا	{
بميهارا		بگويها		بميهارا	
آرميهارا	{	آرگويها	{	آرميهارا	{
آرميهارا		آرگويها		آرميهارا	
اي ميهارا	{	اي گويها	{	اي ميهارا	{
اي ميهارا		اي گويها		اي ميهارا	

42. In conclusion, let the reader remember, that what has been stated with regard to Rational Beings forming their Plurals in آن, یان, or گان, refers more strictly to poetry, and the higher classes of prose compositions. In the ordinary writings of the day, or even in refined conversation, it is by no means forbidden (or it is even better) to form all the Persian Plurals, of whatever kind, uniformly in ها. Nothing is more common in conversation, in Persia, than to say مرد ها "men," زن ها "women," کودک ها "children," گدای ها "beggars," and numerous similar instances of ها implying the Plurals of both Rational and Irrational Beings. I shall only add, that if a foreigner, speaking good Persian, adheres uniformly to the use of the ها, in forming the Plural, he will be much nearer the mark than one who attempts to put the rigid rules of grammar into practice with regard to the Plurals of the three different classes of Nouns; as I am quite sure that the latter will many times oftener appear pedantic, than the former will fall into a slight error of idiom.

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#### OF ADJECTIVES.

43. The Persian Adjectives, whether of Number or otherwise, admit of no variation, but in the degrees of comparison: in other respects, they uniformly follow the Substantive, without partaking of the changes which the latter may undergo in Number or Case; excepting in the Accusative Case, when the Particle بـ is affixed to the Adjective, instead of being affixed to the Substantive; as will be seen in the following examples:—

جوان	پیر	بیمار
"young."	"old."	"sick."
خوب		بد
"good."		"bad."

SINGULAR.	PLURAL.
مَرْدِخُوبٌ "a good man."	مَرْدَانِ خُوبٌ "good men."
بِمَرْدِخُوبٍ "to a good man."	بِمَرْدَانِ خُوبٍ "to good men."
مَرْدِخُوبٌ رَا "the good man."	مَرْدَانِ خُوبٌ رَا "the good men."
أَزْمَرْدِخُوبٍ "from a good man."	أَزْمَرْدَانِ خُوبٍ "from the good men."
أَيْ مَرْدِخُوبٍ "O good man!"	أَيْ مَرْدَانِ خُوبٍ "O good men!"

In like manner, أَسْبَهَيْ بَدْ "a horse," أَسْبِ بَدْ "a horse," أَسْبِ بَدْ رَا; &c.

44. Simple Adjectives are frequently used in the Plural, to express qualified Substantives; as, خُوبَانْ "good men," بُدَانْ "bad men"; بِيمارَانْ "youths," جَوَانَانْ "old men"; بِيمارَانْ "sick persons; but these Plurals (which, be it remembered, must always be formed in آن) invariably signify Rational Beings, and, chiefly, those of the Masculine Gender. But when Compound Adjectives are thus used as Qualified Substantives (though forming their Plurals in آن), they are not confined to any particular Gender: they may be either Masculine or Feminine, as the expression itself may indicate; as, دِلْبَرَانْ "the ravishers of hearts"; which is evidently intended to be Feminine; دِلْ آورَانْ "the bold-hearted," "heroes," which is obviously Masculine; and دِلْ خَسْتَگَانْ "the afflicted in heart," which may belong to either Gender.

#### OF COMPARISON.

45. There are two Particles of Comparison in Persian, تَرْ and تَرِينْ. The Positive is made Comparative by affixing تَرْ, and Superlative by adding تَرِينْ; as, بِعْتَرْ "well," بِعْتَرِينْ "better";

بَتْرِينْ “best”; بَدْ “bad,” بَدْتَرْ “worse,” بَدْتَرِينْ “worst”; جَوانِينْ “young,” جَوانَتَرِينْ “younger,” جَوانِينْ “youngest”; &c. The Particle *az*, in Persian, is an equivalent to “than” expressed in English after a Comparative; with this difference only, that in Persian it may be expressed either after or before the Comparative; as, پَدرِ جَوانَتَرِ آزِ مَادَرْ “the father (is) younger than the mother”; which may also be expressed, پَدرِ آزِ مَادَرِ جَوانَتَرْ &c.

The following are a few more Examples:

[N. B. The reader will observe, that, in all the following sentences, *no Verbs* have been employed: the reason of the omission is, that the reader being supposed to be as yet unacquainted with the Persian Verbs, I did not like to introduce any, before he had received instructions on the subject. He can place any verb he pleases (as soon as he has learned the Verbs) at the end of each of these sentences, to make them complete.]

#### COMPARATIVE.

كتاب از بازي بهتر	Book ( <i>i.e.</i> reading) (is) better than play.
هند از انگلستان گرم تر	India (is) warmer than England.
پدر از پسر جاهل تر	The father (was) more ignorant than the son.
انگلستان آباد تر از روس	England (became) more populous than Russia.
زنان نازك تر از مردان	Women (are) more delicate than men.
فارسي آسان تر از عرب	Persian (is not) easier than Arabie.
دوستان مهربان تر از خويشان	Friends (are not) kinder than relations.

## SUPERLATIVE.

خُدَابِهْتَرِينِ يَاوَرَانْ	God (is) the best of helpers.
وَفَا خُوبِهْتَرِينِ صِفَّتَهَا	Fidelity (is) the best of qualities.
دَانِشْ بِهْتَرِينِ گَبَخَهَا	Knowledge (is) the best of treasures.
سَلْكُ مِهْرَبَانِ تَرِينِ جَانُورَانْ	The dog (is) the most affectionate of animals.
طَمْعُ بَدْتَرِينِ عَيْبَهَا	Avarice (is) the worst of vices.
شِيرِينِ تَرِينِ مُسَيْوَهَا أَنْگُورْ	The sweetest of fruits (is) the grape.
بَدْتَرِينِ گَناهَانِ دُرُوغْ	The worst of crimes (is) falsehood.

## 46. OF DEFINITE AND INDEFINITE NOUNS.

The Persian Nouns are for the most part generic, and Definite in their significations. For instance, مرد, زن, آسب, کتاب, “man,” “woman,” “horse,” “book”: each of these Nouns, as it now stands by itself, signifies its own kind in general; and in composition, when used in this form, each would signify a particular one, or, if used in the plural, a particular collection of its kind; as in English would be expressed, “the man,” “the woman,” &c.

47. These Nouns may be made Indefinite, or, to express unity by adding the letter ي; termed ياي تنكير, the indefinite ياي وحدت, that of unity; as, مُردي, زني, اسي, كتابي, مُردي ي اي, زني ي اي, اسي ي اي, كتابي ي اي, “a certain man,” “a certain woman,” &c. If the Noun, however, ends in the quiescent ئ, as بچه, “an infant,” instead of adding the ي, the Hamzah (ء) is placed over the ئ; as, بچهء, and pronounced “bacha-ee,” “a certain infant.”

48. Abstract Nouns are formed in the same manner ; as, دُوست “a friend,” دُوستی “friendship,” مردی “manliness,” &c. An Abstract Noun is easily distinguished from an Indefinite Noun, when properly pronounced. In an Indefinite Noun, the accent is placed on the last syllable but one ; that is, upon مر, and upon دُو, in the words مردی and دُوستی : and in the other instance, it is placed on the last syllable ; that is, upon دی and تی in the same words ; or upon شا and هي in the word پادشاهی “a certain king or sovereignty” : and, to distinguish them in writing, it is better always to place the Hamzah (‘) over the final ي in the Abstract Nouns ; thus, بیکاری “idleness,” مُهمانی “entertainment,” &c. The quiescent ش is changed for the letter چ in Abstract Nouns, instead of placing the ڻ over it, as in Indefinite Nouns ; thus, هرگزی “infancy,” بچگی “foolery,” &c.

49. Another use of this ي at the end of a Noun, is to denote connection or relation ; as, حافظ شیرازی “Haufez (the Poet) of Shiraz”; زنان بغدادی “the women of Bagdad.” In this case, the accent is placed on the last syllable, that is, upon بغدادی and شیرازی in دی ری, without the Hamzah (‘) when they are used as Adjectives, as in the above instance : but when such Nouns are used as Substantives, the ڻ (Hamzah) is interposed between the last letter of the Noun (which must have the (‘) under it) and the final ي : and the accent is then placed upon the (‘) Hamzah, in pronouncing the word ; thus, شیرازی “a certain person of Shiraz,” &c.

50. Although this ي, termed يای نسبت, that is, of con-

nection or patronymic, is purely Arabic, yet it is so extensively used in Persian as to render it quite necessary for a beginner to understand the nature of it.

51. This **ي** is sometimes added to a Verbal Noun, to express fitness, suitableness, &c.; as, **کردنی** "fit to be done," **خوردنی** "fit to eat," &c.: and sometimes to intimate an event or circumstance; as, **روزی که** "the day *that* or *which*," &c., **وقتی که** "the time *when*"; meaning, *in both places*, to describe some event or circumstance. It is, in this sense, called the **ي اشارت**, that is, of Intimation.

52. This **ي** has also several other little uses in Persian; but they being either very rare, or purely poetical, I have not thought it necessary to detain the reader in order to explain them.

#### OF PRONOUNS.

53. The Persian Pronouns have also two Numbers, Singular and Plural; and there is no difference of Gender, except in the Third Persons of irrational and inanimate things. The Pronouns belonging to these two are the same, and may also be used for rational beings; but such as are peculiar to the latter should not be used for any other.

The following are the separate Personal Pronouns:

SINGULAR.	PLURAL.
<b>من</b> "I."	<b>ما</b> "We."
<b>تو</b> "Thou."	<b>شما</b> "You."
<b>او</b> "He" or "She."	<b>ایشان</b> "They."
<b>وی</b> "He" or "She."	—
<b>آن</b> "It."	<b>آنها</b> "They."

54. These are declined as any other Nouns; except that the letter **ن** in the First Person, and the letter **و**, in the Second Person Singular, are left out when the Particle **ل** is added to the Pronoun: and in the Third Person of both numbers, in the Dative Case, the letter **و** may also be interposed between the Particle **ب** and the first **ا**, which in some instances is altogether omitted; as will be seen in the following examples:

	SINGULAR.			
N. & G.	من	تو	او or وی	آن
D.	پمن	پتو	بیوی, بیدو or بیاو	بِدان or بِان
Ac.	مرا	ترُا	ورا or اورا	آنرا
Ab.	ازمن	ازتو	ازلو	ازآن
V.	ای من	ای تو	ای او or ای او	ای آن
	PLURAL.			
N. & G.	ما	شما	ایشان	آنان or آنها
D.	بما	بیشما	بِدیشان or بِایشان	بِانان or بِدانها or بِانها
Ac.	مارا	شمara	ایشانرا	آنان را or آنها
Ab.	ازما	ارشما	ازایشان	ازآنان
V.	ای ما	ای شما	ای ایشان	ای آنان

55. The RECIPROCAL PRONOUN خود “self” or “own,” applicable to *persons* of both sexes, as well as to *things*, may be declined in the same manner: it may also be added to the Personal Pronouns, in all the Cases, for the sake of emphasis; as,

	SINGULAR.	PLURAL.
	من خود	ما خود
	تو خود	شما خود
	او or وی خود	ایشان خود
	آن خود	آنها or آنان خود

56. The POSSESSIVE PRONOUNS may be rendered in two ways in Persian ;—by declining a Noun before the Nomina-tive Cases of all the Personal Pronouns, excepting the Accusative, where the affix **را** is added to the Pronoun ; or by declining a Noun with the Personal Pronouns constructed as it were thus, **ام** “My,” **آت** “Thy,” **اش** “His,” **مان** “Our,” **تان** “Your,” **شان** “Their.” The **ا** in the three former is omitted, and the Nouns joined only to **م**, **ت**, **ش**, **ت**, **ش**, excepting when the Noun ends in quiescent **ه**; as will be seen in the following examples : **خانه‌آم** “My house,” **خانه‌آت** “Thy house,” &c.

SINGULAR.	PLURAL.
پدرم <b>or</b> پدرمن <b>My father.</b>	پدرمان <b>or</b> پدرما <b>Our father.</b>
پدرتو <b>or</b> پدررت <b>Thy father.</b>	پدرشما <b>or</b> پدررتان <b>Your father.</b>
پدروی <b>or</b> پدرلو <b>His father.</b>	پدرشان <b>or</b> پدرلشان <b>Their father.</b>

To which, also, the Reciprocal Pronoun may be added ; thus :

کتاب خودم <b>“My own book.”</b>	کتاب خودش <b>“His own book.”</b>
کتاب خودت <b>“Thine own book.”</b>	کتاب خودمان <b>&amp;c. &amp;c.</b>
کتابهای خودم <b>“My own books.”</b>	کتابهای خودمان <b>“Our own books.”</b>
دوستم <b>or</b> دوستِ من <b>“My friend.”</b>	دوست خودم <b>“My own friend.”</b>
برادر تو <b>or</b> برادرت <b>“Thy brother.”</b>	برادر خودت <b>“Thine own brother.”</b>
اسبش <b>or</b> اسبِ او <b>“His horse.”</b>	اسب خودش <b>“His own horse.”</b>
باغلایم <b>or</b> باغهای من <b>“My gardens.”</b>	باغهای خودم <b>“My own gardens.”</b>
شترهاتن <b>or</b> شترهای شما <b>“Your camels.”</b>	شترهای خودتان <b>“Your own camels.”</b>
&c. &c. &c.	

57. The three Pronouns may also be used together; thus:

SINGULAR.	PLURAL.
مَنْ خُودْمَنْ "I, myself."	مَاخُودِمَانْ "We, ourselves."
تُو خُودَتْ "Thou, thyself."	شُهَاخُودِتَانْ "You, yourselves."
أُو خُودَشْ "He, himself."	أَيْشَانْ خُودِشَانْ "They, themselves."



#### 58. OF DEMONSTRATIVE PRONOUNS.

The following are the Demonstrative Pronouns.

اينْ "This" (rational, or otherwise).	آنْ "That" (rational, or otherwise).
اينْها "These" (rational, or otherwise).	آنْها "Those" (rational, or otherwise).
اينْانْ "These" (rational beings only).	آنْانْ "These" (rational beings only).

59. These Pronouns may also be declined like any other of the preceding kinds, and with or without the Reciprocal or Possessive Pronouns, or with the Reciprocals alone; as,

EXAMPLES.	
SINGULAR.	PLURAL.
اينْ خودْ This, him, her, or it—self.	اينْانْ خودْ } These, themselves, &c. or اينْها &c.
بِدِينْ خودْ To this, him, her, or it—self.	بِدِينْانْ خودْ } To these, themselves, or بِدِينْها &c. &c.
ازِينْ خودْ From this, him, her, or it—self.	ازِينْنانْ خودْ } From these, themselves, or ازِينْها &c. &c.
اينْ خودَشْ This, him, her, or it—self.	اينْنانْ خودِشَانْ } These, themselves, &c. or اينْها &c.

## SINGULAR.

این خودش را This, him, her, or it—self.

ازین خودش From this, him, her, or it—self.

آن خود That, him, her, or it—self.

بِدان خود  
or بِان خود To that, him, her, or it—self.

ازآن خود From that, him, her, or it—self.

آن خودش That, him, her, or it—self.

آن خودش را That, him, her, or it—self.

ازآن خودش From that, him, her, or it—self.

## PLURAL.

اینان خودشانرا  
or اینها &c. These, themselves.

ازاینان خودشان  
or ازاینها &c. From these, themselves.

آنان خود  
or آنها &c. Those, themselves.

بَانان خود  
or بِدانها &c. To those, themselves.

ازآنان خود  
or ازآنها &c. From those, themselves.

آنان خودشانرا  
or آنها &c. Those, themselves.

آنان خودشانرا  
or آنها &c. Those, themselves.

ازآنان خودشان  
or ازآنها &c. From those, themselves.

60. When ^{اين} “This” is prefixed to a Noun, so as to form one word altogether, it is sometimes changed into ^{ام}; as, ^{امروز} “This day,” ^{امشب} “This night,” ^{امسال} “This year,” &c. I do not, however, recollect any other instance in which ^{اين} is so changed; and I rather believe that these are the only instances that could be cited.

## 61. OF RELATIVE PRONOUNS.

The Relative Pronouns are two, in Persian : که "Who," relating to Persons more particularly, but sometimes to Animals, and to Things also ; and که "Which," relates exclusively to Things. They may be declined with any one, or all, of the Personal, Possessive, Demonstrative, and Reciprocal Pronouns ; thus :

[N. B. It is superfluous to observe, that, to make sense of these Examples, a *Verb* must be added.]

SINGULAR.	PLURAL.
من که خودم I, who, myself.	ما که خودمان We, who, ourselves.
تو که خودت Thou, who, thyself.	شما که خودتان You, who, yourselves.
او که خودش He ( <i>or</i> she) who, himself — self ( <i>or</i> herself).	ایشان که خودشان They, who, themselves.

پدر من که My father, who &c.

پدر من که خودش My father, who, himself &c.

پدر تو که خودرا Thy father, who — himself &c.

پدر او که خودش را His (*or* her) father, who — himself &c.

برادر من که بخود My brother, who — to himself &c.

خواهر ت که بخودش Thy sister, who — to herself &c.

مادرش که بمن His mother, who — to me &c.

دوست ثورا که آزمون Thy friend, whom — from me &c.

کتاب من که با خود My book, which — to he himself &c.

- خانه که از پدر خودم The house, which, — from my own father &c.  
 آن اسب که از برادرم خودش That horse, which, from my brother himself &c.  
 آسبها که بخودتان The horses, which, — to yourselves &c.  
 کتابها که از خودمان The books, which, — from ourselves &c.  
 &c. &c.

## INANIMATE THINGS.

- آپنہ بدروخود That, which, — to himself &c.  
 آپنہ بایشان خودشان That, which, — to themselves &c.  
 آپنہ ماخودمان آترو That, which, we ourselves — from thee &c.  
 آپنہ شما خودازاو That, which, you yourselves — from him &c.  
 آپنہ ایشان خودشان بمن That, which, they themselves — to me &c.  
 آپنہ پدرم خودش بوی That, which, my father himself — to him &c.  
 آپنہ برادرانت خودازایشان That, which, thy brothers themselves — from them &c.  
 آپنہ خود از خانه پدر خودش That, which he, — from the house of his own father &c.

62. When the Relative Pronoun که comes after an Indefinite Noun, the Noun, although it may have the Indefinite Particle ی, still will become Definite ; as, “پادشاهی” “A certain king,” “پادشاهی که” “That king, who,” “مردی” “A certain man,” “مردی که” “The man, who,” “چیزی” “Any thing,” “چیزی که” “The thing, which”: and the same in the Plural, &c.

## 63. OF INTERROGATIVE PRONOUNS.

The Pronouns کَهْ and چَهْ may also be used Interrogatively ; as, “Who?” and “What?” In the Oblique Cases of these Pronouns, however, the final *s* is absorbed before the syllable *ل* ; as, کِرَا “Whom ?” “To whom ?” or “Who for ?” and چِرَا “Why ?” or “What for ?” And in the former of these, the *s* may be changed into ی also ; as, کِی “Who,” for persons only : and when reference is made to more than one object, the Pronouns کُدَامِین or کُدَامِ must be used ; as, کُدَامِ مرد “Which man ?” کُدَامِ زن “Which woman ?” کُدَامِ رَاه “Which road ?” کُدَامِ خانَه “Which house ?” In all these instances, the meaning is “which” particular *one*, out of *many* things of the same kind.

## 64. The Interrogative Pronouns may be used along with the others ; as follows :

[N.B. An Interrogative sentence can hardly be rendered perfect without a Verb ; but as the beginner is supposed to be, as yet, unacquainted with the Persian Verbs, a vacant place is left, thus —, where the Verb ought to come, in all the following sentences : the corresponding places in the English, however, are supplied with Verbs, printed in *Italics.*.]

کِی — آن مرد که خودش Who *was* that man who himself &c.?

تو از که این اسپُرا — Of whom didst thou *purchase* this horse?

شمچِرا امروز بخانَه من Why did you *to-day come* to my house?

تُو خُودا زَكِي بِهْتَر	Thou thyself, than whom better art thou?
ایشان آزما چه	What do they <i>wish</i> from us?
گُدام آزبِرا دران ترا	Which of thy brothers <i>did he beat</i> ?
کِرا خُود بخانه من	Whom didst thyself <i>bring</i> to my house?
تُوازبِرا درش چه	What <i>didst thou ask</i> of her brother?
اینه هارا تُو خُودا زَكِه	Of whom didst thou <i>learn</i> these things?
کِه آن مردِکه این را	Who <i>was</i> the man who <i>did</i> this?
بِهْتَر آزاینه ها گَدَم	Which <i>is</i> better than these?
این گل را در زبان فارسی چه	What <i>do they call</i> this flower in the Persian tongue?
آن زَن چرخُودش بِتُو	Why <i>did not</i> that woman herself <i>say</i> to thee?
پِدرَت از کِي بِهْتَر	Than whom <i>is</i> thy father better?
آز شَهْر های فَرَنگ گُدام بِزَرگَتَر	Of the cities of Europe, which <i>is</i> the larger?
من خُودا زَكِي گَمَتَر	Less than whom <i>am I</i> myself?
چه آن کِه تُو خُودا زَأو	What <i>was</i> that which thou thyself <i>didst take</i> from him?
گُدام راه بلندَن نَزَدِيكَتَر	Which road <i>is</i> nearer to London?
مردِیکه شَهْمَارا کِي	The man who <i>saw</i> you, who <i>was</i> he?
اسْبَهَا ي مارا کِه بِيرُون	Who <i>took</i> out our horses?
دَرخانَه خُودَت چه	In thine own house what <i>wast thou doing</i> ?
گُدام يَك آزایين كِتابْها كِتابْ تو	Which of these books <i>is</i> thy book?

65. The English Pronouns "Whosoever," "Whatsoever," &c., are thus expressed in Persian :

هُر کِه	"Whosoever."	هُر چیز	"Every thing," or "Whatsoever thing."
هُر چه	"Whatsoever."	هُر کس	"Every body."
هُر کدام	"Whichsoever."	هُر جا	"Every place."
هُر وقت	"Whensover."	هُر روز	"Every day."
هُر کجا	"Wheresover." <i>or</i> هُر جا	هُر شب	"Every night."
بِهْرَحَال	"However," or "In whatever manner."	هُر دو	"Both."
		هُر یک	"Each."
		هُمَة	"All."

#### OF THE PERSIAN VERBS.

66. Before discussing the subject of the Persian Verbs fully, the student will do well to learn by heart the Personal Terminations. No Persian Verb or Participle, of any kind, whether Active or Passive, can be formed without them; inasmuch as by them alone the Numbers and the Persons of all the Verbs and Participles are decided. These Personal Terminations (as the name itself denotes) uniformly appear at the end of the word, and are six in number; three for the Singular, and three for the Plural; thus :

SINGULAR.	PLURAL.
آم	ایم "Are."
نی	اید "Are."
آست	آند "Are."

67. In composition, however, the first letter in every one of these is omitted (except when the words ends in quiescent *s*), and the word prefixed to the remaining portion; viz. to م، يد، يم، سـت، يـ، نـد.

68. The Termination, Third Person Singular, سـت is omitted in the Imperfect, the Pluperfect, and the Simple-Preterite Tenses; and it is changed into *s* in the Future, the Aorist, and the Present Tense, as well as in the Imperative Mood; as will be presently seen, in conjugating the Verbs.

69. Let us first join these Terminations to the Personal Pronouns; thus :

SINGULAR.	PLURAL.
مـم "I am."	مـایم "We are."
تـوئـی "Thou art."	شـمـایـد "You are."
أـوـسـت "He (or she) is."	أـیـشـانـد "They are."

70. They may also be joined to any Abstract Noun; such, for instance, as هـسـتـی "existence," شـادـی "gladness," دـلـیرـی "boldness," &c. In such cases, the final يـ is always dropped; and the remaining part, which then becomes an Adjective, only, as هـسـتـ * "existent," شـادـ "glad," دـلـیرـ "bold," is prefixed to the Personal Terminations; thus :

* It is a mistake to suppose this to be the Present Tense of the Auxiliary Verb "To be," which in Persian is بـودـن i.e. "To be" in a certain condition, manner, mood, place, &c.; and not هـسـتـن, erroneously supposed to be the Infinitive, a word which does not exist in the Persian language.

SINGULAR.	PLURAL.
هستم I exist.	هستیم We exist.
هستی Thou existest.	هستید You exist.
هست He (or she) exists.	هستند They exist.
شادم I am glad.	شادیم We are glad.
شادی Thou art glad.	شادید You are glad.
*شادَسْت *He (or she) is glad.	شادَنَد They are glad.
دلیرم I am bold.	دلیریم We are bold.
دلیری Thou art bold.	دلیرید You are bold.
دلیرَسْت He (or she) is bold.	دلیرَانَد They are bold.

71. All the Persian Verbs are to be considered, in their origin, as so many abstract terms, denoting certain acts or states of things ; but the manner in which the act is performed, the time of performance, the agent or person who performed it, and the object of it, are all determined by certain Auxiliaries added to these abstract terms ; or by certain modifications which they must undergo, before they can express their own meanings exactly and definitively. It is necessary, therefore, for a beginner to understand the

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* What has been stated with regard to the Third Person Singular of the Personal Termination ^است, viz. to be left out altogether in some Tenses, does not apply to these kinds of Adjectives. And the ^ا in the Pronouns ^است and ^اند, in many instances of composition, may be omitted.

nature of these Auxiliaries well, before he attempts to go any further in learning the Verbs.

72. Some of these Auxiliaries are in themselves a species of Verbs, and are called “Auxiliary Verbs”; of some of which the following are the Infinitives, or Verbal Nouns : بُودن “To be,” شُدْن “To become,” داشتن “To have,” کردن “To do,” خواستن “To will,” &c. ; and these are the Auxiliary Verbs chiefly employed in conjugating other Persian Verbs, Active or Passive.

73. The Persian Verbs have but one conjugation ; and the Infinitives always end in *ن*. The antecedent letter of them, invariably, is either a *د* *dā*, or a *ت* *tā*, enunciated with a (‘) *pj*; as shewn in the Infinitives of the Auxiliary Verbs already cited.

73. With regard to the formation of the different Tenses of Persian Verbs, attempts have been made by some ingenuous writers to lay down certain rules by which to deduce all the Tenses of a Verb from the Infinitive.

Recourse has been had, therefore, to various complicated systems of classification ; which, in their turns, have given birth to so many exceptions, as to make the *Irregulars* almost as numerous as the Regular Verbs ; to the great discouragement of the beginners of a new language, who, in consequence, may, at the very outset, despair of ever acquiring a competent knowledge of one of the most essential parts of his task ; namely, the conjugation of a Verb.

This unnecessary obstruction seems to have been caused by a desire to imitate the Arabian Grammarians ; who, according to the genius of the Arabic language, which

admits of such an arrangement, denominate the Infinitive *جذب*, or source whence all Tenses and Moods flow.

The great beauty of the Persian language is its extreme simplicity, and the admirable facility with which the different Parts of Speech can be combined and understood.

74. The reader is therefore requested to observe, that in the Persian language there are *two sources*, from which the different Moods and Tenses of a Verb are derived; viz. the Infinitive, and the Imperative or Aorist. From the former, the Preterites, the Past Participle, and the Future Tense of a Verb are deduced; and from the latter, the Present Tense, the Aorist, the Participle Active, and the Participle Present.

75. It is always easy to recognise the Infinitives, by the final *ه*, in the manner already described: and, as an additional aid, I subjoin a Table, where almost all the Imperatives will be found alphabetically arranged.* The reader will have only to look for any Infinitive that he wishes, and he will find the Imperative directly opposite to the same.

#### AUXILIARY VERBS.

76. Now, we begin by conjugating the AUXILIARY VERBS.

First: *بود* “*Being.*”

INFINITIVE.		IMPERATIVE.
بودن “To be.”	{	باش “Be thou.”

By rejecting the last syllable of the Infinitive, the Third Person Singular of the Simple Preterite is obtained, and the remaining Persons of the same Tense are formed by adding the Personal Terminations to the word so obtained †; thus:

* See the Index.

† See the Personal Terminations, p. 43.

## INDICATIVE MOOD.

## SIMPLE PTERERITE.

## SINGULAR.

**بُودم** I was.

**بُودی** Thou wast.

**بُود** He (or she) was.

## PLURAL.

**بُودیم** We were.

**بُودید** You (or ye) were.

**بُودند** They were.

77. The COMPOUND PTERERITE is formed by adding the quiescent **س** to the Simple Preterite; as, from **بُود**, **بُوده**.

<b>بُوده ام</b>	I have been.	<b>بُوده ایم</b>	We have been.
<b>بُوده</b>	Thou hast been.	<b>بُوده اید</b>	You have been.
<b>بُوده است</b>	He (or she) has been.	<b>بُوده آند</b>	They have been.

78. The PTERERITE IMPERFECT is formed by prefixing **می** or **همی** to the Simple Preterite; as, from **بُود**, **می بُود**.

<b>می بُودم</b>	I used to be.	<b>می بُودیم</b>	We used to be.
<b>می بُودی</b>	Thou usedst to be.	<b>می بُودید</b>	You used to be.
<b>می بُود</b>	He (or she) used to be.	<b>می بُودند</b>	They used to be.

79. This Verb has no Pluperfect Tense. In other Verbs, this Tense is formed by prefixing the Compound Preterite to the different Persons of the Auxiliary **بُون**; and if this Verb had a Pluperfect Tense, it would likewise be formed by prefixing **بُوده**, which is the Compound Preterite of the Verb we are now conjugating, to the Persons of the Simple

Preterite of the Auxiliary ; and the Tense would then be as follows :—

SINGULAR.	PLURAL.
بُوده بُودم I had been.	بُوده بُودیم We had been.
بُوده بُودی Thou hadst been.	بُوده بُودید You had been.
بُوده بُود He ( <i>or</i> she) had been.	بُوده بُودند They had been.

80. The PAST PARTICIPLE is always the same in form as the Compound Preterite ; which, in this Verb, is بُود.

81. The FUTURE TENSE is formed by prefixing the different Persons of the Aorist of the Auxiliary Verb خواستن to the Simple Preterite of the Verb ; thus :

خواهم بُود I will <i>or</i> shall be.	خواهیم بُود We will <i>or</i> shall be.
خواهی بُود Thou wilt <i>or</i> shalt be.	خواهید بُود You will <i>or</i> shall be.
خواهد بُود He ( <i>or</i> she) shall be.	خواهند بُود They will <i>or</i> shall be.

82. Excepting in Poetical writings, when a syllable often will be found in the way, no Persian Imperative is ever used without prefixing the Particle ب : in which case there will be no difference of form between the Imperative Mood and the Aorist, excepting in the Second Person Singular, when the former has not the Personal Termination ; as, باش or پباش “ Be thou ” : and the latter has it as usual ; as, باشی or پباشی “ You be,” or “ You may be.”

## 83. IMPERATIVE MOOD.

SINGULAR.		PLURAL.	
بِباشْ or باشْ	Be thou.	بِباشِيدْ or باشیدْ	Be ye."

84. The AORIST is formed from the Contracted Imperative by prefixing the Particle ب ; as from بِباشْ , باشْ , adding the Terminations.

بِباشَمْ	I be.	بِباشِيمْ	We be.
بِباشِي	Thou beest.	بِباشِيدْ	You be.
بِباشَدْ	He (or she) be.	بِباشَندْ	They be.

85. When the Aorist is used as the Subjunctive, the Particle is omitted ; thus :

باشَمْ	I may be.	باشِيمْ	We may be.
باشِي	Thou mayst be.	باشِيدْ	You may be.
باشَدْ	He (or she) may be.	باشَندْ	They may be.

86. The PRESENT TENSE is formed by prefixing to the Contracted Imperative the Particle می ; as, from باشْ , we have میباشْ or میباشْ .

میباشَمْ	I am.	میباشِيمْ	We are.
میباشِي	Thou art.	میباشِيدْ	You are.
میباشَدْ	He (or she) is.	میباشَندْ	They are.

87. There are two PARTICIPLES in Persian, in the Active Voice—the PRESENT, and the ACTIVE or SUBSTANTIVE PARTICIPLE. By the Present Participle is meant, all those Participles which in English end in *-ing*; as, “writing,” “walking,” “speaking,” &c., when the agent, to whom the act is attributed, is, at the moment, performing the action: and by the Active Participle, all those which end in *-er*; as, “writer,” “walker,” “speaker,” &c., when the agent may or may not be at the moment performing the action.

88. The PRESENT PARTICIPLE is formed by adding آن to the Contracted Imperative; as from باشُن, باشُن, adding the Personal Terminations.

SINGULAR.	PLURAL.
باشَنَم I am being &c.	باشَانِيم We are being &c.
باشَنِي Thou art being &c.	باشَانِيد You are being &c.
باشَانَست He (or she) is being &c.	باشَانِند They are being &c.

89. The ACTIVE or SUBSTANTIVE PARTICIPLE is formed by adding آند to the Contracted Imperative; thus:

باشَنَدَه آم I am &c.	باشَنَدَه آيم We are &c.
باشَنَدَه Thou art &c.	باشَنَدَه آيد You are &c.
باشَنَدَه آست He (or she) is &c.	باشَنَدَه آند They are &c.

90. The reader will observe, that this Verb بُون “To be” is not quite perfect. Many of the Tenses and Moods which I have here laid down, for example’s sake, are forced, and are not to be met with in the language; such as, the Pluperfect Tense بُوده بُودم, and the Active and Present Parti-

ciples, **بَشَّار** and **بَشَّان**: but, as my object was to lay down for the beginner a model for the conjugation of the Persian Verbs in general, and had begun with one of the most useful of the Auxiliary Verbs, I did not like to break off by pointing out defects in a Verb which, in its nature, cannot possibly be perfect in all the Tenses and Moods; and as it might lead a beginner to suppose that the rules I was laying down for him were imperfect, since exceptions were stated at the very outset. The reader will find, however, the model here laid down for him perfectly applicable to all the Persian Verbs susceptible of the Tenses and Moods of the Active Voice, Indicative Mood.

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91. The Verb شُدْن “To become.”

INFINITIVE.

شُدْن

IMPERATIVE.

شُو شُويْد

“Be thou.” “Be ye.”

INDICATIVE MOOD.

SIMPLE PTERERITE.

Reject the **ن** of the Infinitive, and add the Personal Terminations; thus:

SINGULAR.

شُدْم I became.

شُدْي Thou becamest.

شُد He (or she) became.

PLURAL.

شُدْم We became.

شُدْي You became.

شُدْن د They became.

92. COMPOUND PTERERITE.

Add the quiescent **س** to the Simple Preterite with the Personal Terminations; thus:

شُدْه آم I have become.

شُدْه ه Thou hast become.

شُدْه آسْت He (or she) has become.

شُدْه آیم We have become.

شُدْه آید You have become.

شُدْه آند They have become.

93. IMPERFECT TENSE.

Prefix the Simple Preterite with می, and add the Personal Terminations; thus:

SINGULAR.

میشدم I was becoming.

میشیدی Thou wast becoming.

میشید He (or she) was becoming.

PLURAL.

میشیدیم We were becoming.

میشیدید You were becoming.

میشیدند They were becoming.

94. PLUPERFECT TENSE.

Put the Compound Preterite before all the Persons of the Simple Preterite of the Verb بودن; i.e. before بود.

شده بودم I had become.

شده بودی Thou hadst become.

شده بود He (or she) had become.

شده بودیم We had become.

شده بودید You had become.

شده بودند They had become.

95. FUTURE TENSE.

Put the different Persons of the Aorist of the Auxiliary Verb خواستن before the Third Person Singular of the Simple Preterite of the Verb\*; thus:

خواهم شد I will or shall become.

خواهی شد Thou wilt or shalt become.

خواهد شد He (or she) will or shall become.

خواهیم شد We will or shall become.

خواهید شد You will or shall become.

خواهند شد They will or shall become.

\* See the following Verb, خواستن "To will," or "To wish."

96. THE AORIST.

Put ب before the Imperative; and add the Personal Terminations; thus:

| SINGULAR. | PLURAL. |
|----------------------------------|------------------------------|
| بِشَوْمٍ I may become. | بِشَوْلِيمٍ We may become. |
| بِشَوْيٍ Thou mayst become. | بِشَوْلِيدٍ You may become. |
| بِشَوْدٍ He (or she) may become. | بِشَوْلِندٍ They may become. |

97. PRESENT TENSE.

Put می before the Imperative, and add the Personal Terminations; thus:

| | |
|----------------------------|----------------------|
| میشوم I become. | میشولیم We become. |
| میشوی Thou becomest. | میشولید You become. |
| میشود He (or she) becomes. | میشولند They become. |

98. The PRESENT PARTICIPLE, corresponding in English with "I am becoming," is in Persian wanting in this Verb.

99. THE ACTIVE OR SUBSTANTIVE PARTICIPLE.

Add آندہ to the Imperative, with the Personal Terminations; thus:

| | |
|----------------------------------|---------------------------------|
| شوندہ‌آم I am becomer &c.* | شوندہ‌ایم We are becomers &c. |
| شوندہ‌آنڈہ Thou art becomer &c. | شوندہ‌اینڈ You are becomers &c. |
| شوندہ‌آسٹ He (or he) is becomer. | شوندہ‌آنڈ They are becomers &c. |

\* This termination is intended to give the Persian model, in which language this form is considered a Participle; though in English it bears the character of a Substantive.

100. The Verb "خواستن" "To Will," or "To Wish."

IMPERATIVE MOOD.

SINGULAR.

خواه Wish thou.

PLURAL.

خواهید Wish ye.

INDICATIVE MOOD.

SIMPLE PTEREITE TENSE.\*

خواستم I wished.

خواستی Thou wishedst.

خواست He (or she) wished.

خواستیم We wished.

خواستید You wished.

خواستند They wished.

COMPOUND PTEREITE.

خواسته ام I have wished.

خواسته Thou hast wished.

خواسته است He (or she) has wished.

خواسته ایم We have wished.

خواسته اید You have wished.

خواسته آند They have wished.

IMPERFECT TENSE.

میخواستم I was wishing.

میخواستی Thou wast wishing.

میخواست He (or she) was wishing.

میخواستیم We were wishing.

میخواستید You were wishing.

میخواستند They were wishing.

PLUPERFECT TENSE.

خواسته بودم I had wished.

خواسته بودی Thou hadst wished.

خواسته بود He (or she) had wished.

خواسته بودیم We had wished.

خواسته بودید You had wished.

خواسته بودند They had wished.

\* See the Rules in Verb بودن p. 49.

PAST PARTICIPLE.

خواسته Wished.

FUTURE TENSE.

SINGULAR.

PLURAL.

| | | | |
|--------------------|---------------------------------|---------------------|--------------------------|
| خواهم خواست | I will or shall wish. | خواهیم خواست | We will or shall wish. |
| خواهی خواست | Thou wilt or shalt wish. | خواهید خواست | You will or shall wish. |
| خواهد خواست | He (or she) will or shall wish. | خواهند خواست | They will or shall wish. |

THE AORIST.

بِخواهم I may wish.

بِخواهی Thou mayst wish.

بِخواهد He (or she) may wish.

بِخواهیم We may wish.

بِخواهید You may wish.

بِخواهند They may wish.

PRESENT TENSE.

مِبِخواهم I wish.

مِبِخواهی Thou wishest.

مِبِخواهد He (or she) wishes.

مِبِخواهیم We wish.

مِبِخواهید You wish.

مِبِخواهند They wish.

PRESENT PARTICIPLE.

خواهانم I am wishing.

خواهانی Thou art wishing.

خواهانست He (or she) is wishing.

خواهانیم We are wishing.

خواهانید You are wishing.

خواهانند They are wishing.

ACTIVE OR SUBSTANTIVE PARTICIPLE.

خواهند ها م I am wisher &c.

خواهند ها Thou art wisher &c.

خواهند ها س He (or she) is wisher &c.

خواهند ها ایم We are wishers &c.

خواهند ها اید You are wishers &c.

خواهند ها آند They are wishers &c.

101. The Verb "داشتن" "To Have."

IMPERATIVE MOOD.

| SINGULAR. | PLURAL. |
|----------------|-----------------|
| دار Have thou. | دارید Have you. |

INDICATIVE MOOD.

SIMPLE PAST.\*

| | | |
|-----------------------|--|------------------|
| داشتم I had. | | داشتیم We had. |
| داشتی Thou hadst. | | داشتید You had. |
| داشت He (or she) had. | | داشتند They had. |

COMPOUND PAST.

| | | |
|--------------------------------|--|--------------------------|
| داشته‌ام I have had. | | داشته‌ایم We have had. |
| داشته‌ای Thou hadst had. | | داشته‌اید You have had. |
| داشته‌است He (or she) has had. | | داشته‌اند They have had. |

PAST IMPERFECT.

| | | |
|--------------------------------|--|----------------------------|
| میداشتم I was having. | | میداشتیم We were having. |
| میداشتی Thou wast having. | | میداشتید You were having. |
| میداشت He (or she) was having. | | میداشتند They were having. |

PAST PLUPERFECT.

| | | |
|--------------------------------|--|---------------------------|
| داشته‌بودم I had had. | | داشته‌بودیم We had had. |
| داشته‌بودی Thou hadst had. | | داشته‌بودید You had had. |
| داشته‌بود He (or she) had had. | | داشته‌بودند They had had. |

\* See the Auxiliary Verb بودن p. 47.

FUTURE TENSE.

SINGULAR.

PLURAL.

| | | | |
|----------------------|---------------------------------|-----------------------|--------------------------|
| خواهَمْ داشْت | I will or shall have. | خواهِيمْ داشْت | We will or shall have. |
| خواهِيْ داشْت | Thou wilt or shalt have. | خواهِيدْ داشْت | You will or shall have. |
| خواهَهْ داشْت | He (or she) will or shall have. | خواهِندْ داشْت | They will or shall have. |

PAST PARTICIPLE.

داشْتَه Having had.

PRESENT TENSE.

مِيدارَمْ I have.**مِيدارِيمْ** We have.**مِيدارِي** Thou hast.**مِيدارِيدْ** You have.**مِيدارَدْ** He (or she) has.**مِيدارَندْ** They have.

AORIST.

بِدارَمْ I may have.**بِدارِيمْ** We may have.**بِدارِي** Thou mayst have.**بِدارِيدْ** You may have.**بِدارَدْ** He (or she) may have.**بِدارَندْ** They may have.

PRESENT PARTICIPLE.

دارانَمْ I am having.**دارانِيمْ** We are having.**دارانِي** Thou art having.**دارانِيدْ** You are having.**دارائِستْ** He (or she) is having.**دارائِندْ** They are having.

ACTIVE OR SUBSTANTIVE PARTICIPLE.

دارَنَدَه آمْ I am haver,**دارَنَدَه ايمْ** We are havers,**دارَنَدَه** Thou art haver,**دارَنَدَه ايدْ** You are havers,**دارَنَدَه اسَتْ** He (or she) is haver,**دارَنَدَه آندْ** They are havers,

i.e. possessors.

102. گردن “To Do.”

IMPERATIVE MOOD.

| SINGULAR. | PLURAL. |
|-------------|-------------|
| کن Do Thou. | کنید Do ye. |

INDICATIVE MOOD.

SIMPLE PTERERITE.\*

| | | |
|----------------------|---|-----------------|
| گردم I did. | { | گردیم We did. |
| گردی Thou didst. | | گردید You did. |
| گرد He (or she) did. | | گردند They did. |

COMPOUND PTERERITE.

| | | |
|--------------------------------|---|--------------------------|
| گرده آم I have done. | { | گرده ایم We have done. |
| گرده Thou hast done. | | گرده اید You have done. |
| گرده آست He (or she) has done. | | گرده آند They have done. |

IMPERFECT TENSE.

| | | |
|------------------------------|---|--------------------------|
| میگردم I was doing. | { | میگردیم We were doing. |
| میگردي Thou wast doing. | | میگردید You were doing. |
| میگرد He (or she) was doing. | | میگردند They were doing. |

PTERERITE PLUPERFFCT.

| | | |
|--------------------------------|---|---------------------------|
| گرده بودم I had done. | { | گرده بودیم We had done. |
| گرده بودی Thou hadst done. | | گرده بودید You had done. |
| گرده بود He (or she) had done. | | گرده بودند They had done. |

\* See the Auxiliary Verb بودن p. 47.

FUTURE TENSE.

SINGULAR.

خواهَمْ كَرَدْ I will or shall do.

خواهِي كَرَدْ Thou wilt or shalt do.

خواهَدْ كَرَدْ He (or she) will or shall do.

PLURAL.

خواهِيمْ كَرَدْ We will or shall do.

خواهِيدْ كَرَدْ You will or shall do.

خواهِندْ كَرَدْ They will or shall do.

PAST PARTICIPLE.

كَرَدَه Having done.

PRESENT TENSE.

مِيَكَنَمْ I do.

مِيَكَنَيِ Thou doest.

مِيَكَنَدْ He (or she) do.

مِيَكَنَتِيمْ We do.

مِيَكَنَتِيدْ You do.

مِيَكَنَتِندْ They do.

AORIST.

بِكْنَمْ I may do.

بِكْنَيِ Thou mayst do.

بِكْنَدْ He (or she) may do.

بِكْنَتِيمْ We may do.

بِكْنَتِيدْ You may do.

بِكْنَتِندْ They may do.

PRESENT PARTICIPLE.

كُنَانَمْ I am doing.

كُنَانَيِ Thou art doing.

كُنَانَستْ He (or she) is doing.

كُنَانَتِيمْ We are doing.

كُنَانَتِيدْ You are doing.

كُنَانَتِندْ They are doing.

ACTIVE OR SUBSTANTIVE PARTICIPLE.

كُنَنَدَه آمْ I am doer.

كُنَنَدَه Thou art doer.

كُنَنَدَه آسْتْ He (or she) is doer.

كُنَنَدَه اِيمْ We are doers.

كُنَنَدَه اِيدْ You are doers.

كُنَنَدَه آنَه They are doers.

OF THE SUBJUNCTIVE AND POTENTIAL MOODS.

103. As neither of these Moods could properly be expressed in Persian without certain particular Auxiliaries or peculiar modes of phraseology, I have reserved the examination of them until I had explained some of the Ordinary and Auxiliary Verbs, and laid down the rules for conjugating them.

104. By SUBJUNCTIVE Mood is meant a thing represented under a condition, motive, wish, supposition &c.; and it is preceded usually by a Conjunction ; as, *اگر* “if”: by an Interjection ; as, *کاش* “Would that!” or “May it be granted!” &c.: or by an Adverb ; as, *اگرچه* “although;” *شاید* “perhaps,” &c. : and it is generally accompanied with another Verb ; as, *اگرچه اخواهد کرد* “If thou shouldst ask, he (or she) will do it”: *من این را نمیکنم اگرچه او مرا بکشد* “I shall not do this, although he should kill me,” &c.

105. It is not always necessary that the Subjunctive should have the Particle *ب* placed before it. This is only the case in the Aorist of the Subjunctive, as in the two preceding examples.

106. The following will be a model for conjugating any Verb in the Subjunctive Mood, in Persian. There will be only one Tense of each of the Verbs given as a specimen ; but the reader can easily supply the rest, or change the forms according to his own fancy.

SUBJUNCTIVE MOOD.

FOR TIME PAST.

SINGULAR.

Had I been, or If I
had been.

Hadst thou been, or
If thou hadst been.

Had he, she, or it, been.

PLURAL.

Had we been, or If we
had been.

Had you been, or If
you had been.

Had they been, or If
they had been.

Would that I had ! or
I wish I had been !

Would that thou
hadst been !

Would that he, she, or
it, had been !

Would that we had been !
or I wish we had been !

Would that you had
been !

Would that they had
been !

Although I was or
had been.

Although thou wast
or had been.

Although he, she, or it,
had been.

Although we were or
had been.

Altho' you were &c.

Altho' they were &c.

Perhaps I was or
may have been.

Perhaps thou wast or
mayst have been.

Perhaps he, she, or it,
was or may &c.

Perhaps we were or
may have been.

Perhaps you were &c.

Perhaps they were &c.

107. The Particle می may be placed before all these Verbs; or the quiescent s added to the end of all of them, as in the Compound Preterite and Imperfect Tenses; or to render the Pluperfect Tense in the Subjunctive Mood; as,

| | | | |
|--|----------------|---|-------------------|
| If I have wished or
desired. | اگرخواسته ام | If we are or have
become. | اگرشدۀ ایم |
| Would that, or I wish
thou hadst done it! | کاش کردۀ بودی | Would that, or I wish
you were having! | کاش میداشتید |
| Altho' he was doing. | اگرچه میکرد | Altho' they had done. | اگرچه کردۀ بودند |
| Perhaps I had done. | شاید کردۀ بودم | We may have wished. | شاید خواسته بودیم |

108. FOR TIME TO COME.

| SINGULAR. | PLURAL. |
|---|----------------|
| If I should or would
wish to do. | اگرخواهم کرد |
| Thou mayst wish
to be. | شاید خواهی بود |
| Although he, she, or
it, would become. | اگرچه خواهد شد |

109. AORIST.

| | | | |
|--|---------------------------|---|--------------|
| If I should do. | اگرکنم | If we should be. | اگریاشیم |
| Thou mayst be. | شاید باشی | Perhaps we may wish. | شاید بخواهیم |
| Although I may or should
have been. | اگرچه دارم
اگرچه بدارم | Would that, or I wish
they may become! | کاش پشوند |

110. PRESENT TENSE.

| | | | |
|---------------------|-------------|---------------------------------|---------------|
| Although I do. | اگرچه میکنم | If they are or should be. | اگرمیباشد |
| If thou doest wish. | اگر میخواهی | Perhaps they may or do
wish. | شاید میخواهند |
| I may perhaps have. | شاید میدارم | Although we do become. | اگرچه میشویم |

111. PARTICIPLE PRESENT AND ACTIVE.

| | | | |
|-------------------------------|---------------|--------------------------|----------------|
| Although I am desiring. | اگرچه خواهانم | Perhaps they are having. | شاید دارانند |
| If he is a possessor. | اگردارنده است | If they are wishers. | اگرخواهندۀ آند |
| Perhaps thou art a
wisher. | شاید خواهندۀ | Although they are doers. | اگرچه کنانند |

112. The power and the uses of these Subjunctives, especially of the Participles, will be better understood in Compounds, when these Verbs &c. perform their proper offices of Auxiliaries : thus, for instance :—

شاید ایشان داد خواهند Perhaps they are *seeking* justice.

اگر او دارند مالست If he is, or should be, the *possessor* of wealth.

اگر چه کشته بشوم Although I may or should be killed.

113. The Potential Mood implies “possibility,” “liberty,” “power,” “will,” or “obligation,” which are expressed in Persian by certain words generally placed before the Verb ; as, توان “possible,” “can,” or “may”; توانست “might,” or “could”; باید “necessary,” “must,” or “shall”; بایست “ought,” or “should.”

114. A Verb may be rendered Potential in various ways : the Past Tenses may be expressed by adding the Personal Terminations to توانست or بایست, and placing them before the Contracted Infinitive of any Verb, with or without prefixing می to either ; as :

می توانستم or توانستم کرد I might or could do, or have done.

می توانستی or توانستی خواست Thou mightest or couldst wish, or have wished.

می توانست or توانست دید He, she, or it, might, or could see, or have seen.

The same with بایست.

115. The Separate Pronouns, in the Nominative Form,

میتوانست <sup>توانست</sup> and توانست <sup>میتوانست</sup> or میباشد <sup>باشد</sup> and, in the Accusative Form, before باشد <sup>میباشد</sup> and میباشد <sup>باشد</sup>; as,

IN THE NOMINATIVE FORM.

من توانستم <sup>من میتوانستم</sup> or من توانستم <sup>میتوانستم</sup>
 تو توانستی <sup>تو میتوانستی</sup> or تو توانستی <sup>میتوانستی</sup>
 او توانست <sup>او میتوانست</sup> or او توانستی <sup>میتوانستی</sup>
 ما توانستیم <sup>ما میتوانستیم</sup> or ما توانستیم <sup>میتوانستیم</sup>
 شها توانستید <sup>شها میتوانستید</sup> or شها توانستیدی <sup>میتوانستیدی</sup>
 ایشان توانستند <sup>ایشان میتوانستند</sup> or ایشان توانستندی <sup>میتوانستندی</sup>

IN THE ACCUSATIVE FORM.

مرا بایس <sup>هر آن بایس</sup> or مرا بایسی <sup>میرا بایسی</sup>
 ترا بایس <sup>تر آن بایس</sup> or ترا بایسی <sup>میرا بایسی</sup>
 او را بایس <sup>او را بایس</sup> or او را بایسی <sup>میرا بایسی</sup>
 مارا بایس <sup>مارا بایس</sup> or مارا بایسی <sup>میرا بایسی</sup>
 شمارا بایس <sup>شمارا بایس</sup> or شمارا بایسی <sup>میرا بایسی</sup>
 ایشان را بایس <sup>ایشان را بایس</sup> or ایشان را بایسی <sup>میرا بایسی</sup>

116. The Possessive Pronouns may be added to باشد <sup>بایس</sup> only; as,

| | |
|--|--|
| بایس <sup>باشد</sup> or میباشد <sup>میباشد</sup> | بایس تهان <sup>باشد تهان</sup> or میباشد تهان <sup>میباشد تهان</sup> |
| بایست <sup>باشد</sup> or میباشد <sup>میباشد</sup> | بایست تان <sup>باشد تان</sup> or میباشد تان <sup>میباشد تان</sup> |
| بایستش <sup>باشد</sup> or میباشد <sup>میباشد</sup> | بایستشان <sup>باشد شان</sup> or میباشد شان <sup>میباشد شان</sup> |

If we substitute توانست for توان in all the places, when the latter appears in the preceding examples, and also باید for بایسْت in the same manner, we shall have all the Aorists and Future Potentials : in these instances, however, we may also substitute sometimes the Aorist Tense of the Verb (which is intended to be made Potential) for the Contracted Infinitive ; as,

| | |
|---------------------------------|---------------------------------|
| { میتوانم or توانم گفت | |
| { میتوانم or توانم بگوییم | I can, am able, or may speak. |
| { شما توانید or میتوانید داشت | |
| { شما توانید or میتوانید بدارید | You can, are able, or may have. |

When no Personal Terminations, or Pronouns of any kind, are added, the Verbs are termed Impersonal, لایسم الفاعل ; as,

توان دید One could, or, it is possible to, see.

میتوان خواست It is possible to, or one may, wish.

باید or میباید کرد One must, or ought to, do.

117. A Verb may be Potential and Subjunctive at the same time ; as,

اگر توانم بتوخواهم داد If I should be able, or if I can, I will give you.

اگرچه میتوانستیم کرد Although we might have done.

شاید این را آزماتوانند گرفت Perhaps they can take this from us.

کاش توانستی پدرت را دید I wish I had been able to see thy father !

امروز اگر میتوای سوار شو To-day, if thou art able, take a ride.

- | | |
|--|---|
| اگرچه بیمار بودم آمادو سه قدم میتوانستم رفت | Although I was sick, yet I could have gone two or three steps. |
| کاشکی هرگز ماراندیده بودند تاچین نمیتوانستند کرد | Would that they had never seen us, so that they might not be able to do thus! |
| ازمن نشنیدی اگرچه هزاربار بتوکنتم که هرگز آزانمیتوانم دید | Thou wouldst not hear it from me, although I told thee a thousand times that thou couldst never see that. |

OPTATIVE MOOD.

118. In Persian, when a person wishes another either good or bad luck, or when he blesses or curses, he interposes the letter Aləf (ا) between the penultimate and final letter of the Third Person Singular of the Aorist, chiefly of one of the following Verbs ; viz. "کردن" "To do"; "شدن" "To become"; "دادن" "To cause to become"; "گردانیدن" "To give"; and "بودن" "To be": thus, گردازه, شود, دهد, کند, and بود become گردازه, دهاد, کناد, شواد, باد, and بود, or باد ; and they are then thus joined to a sentence, or a phrase.

EXAMPLES :

- عمرت دراز باد** May your life be long !
- خدای را روزی دهاد** My God give thee fortune !
- رحمت حق برآوراد** May the mercy of God be upon him or her !
- خدا دلش را شاد گردازاد** May God make his, or her, heart rejoice !
- طالع ویرام دکناد** May good luck assist him, or her !
- بخشن برگشته شواد** May his, or her, fortune be reversed !

- دل دُوستاتِن خُوش بَادْ May the hearts of your friends be delighted!
- خانه دُشمنانِمان خَرَاب شَوَادْ May the abodes of our enemies be desolate!
- خُدا ایشان را خَیر دهادْ May Heaven grant them blessings!
- آرگردشِ روزگارِتَان آسیب مَبَادْ May you never receive harm from the revolutions of fate!
- خُدا شَهارا عافیت دهادْ May God give you good health!
- بخت مارا مَدْکنادْ May good fortune help us!

119. It is by no means necessary, however, that these forms of the Verbs should always be employed in expressions of this kind: the Aorist alone, without any alteration or addition, may be, and is much more frequently, used optatively: indeed, except in Poetry, and on occasions of particular formality, it is rather pedantic to say بَادْ, دهادْ, شَوَادْ &c.; and the Persians generally employ باشدْ, دهندْ, کندْ, گردانندْ, &c.; the context being of itself quite sufficient to shew that it is used in an optative sense.

OF NEGATIVE VERBS.

120. The formation of these Verbs is very simple. The letter ن, put before any Tense, Mood, or Person of a Verb, makes the same Negative; excepting the Imperative, to which the letter م must be prefixed; as,

نگفتن "Not to Speak."

IMPERATIVE MOOD.

مگوئی Speak not thou. مگوئید Speak not ye.

بَكْفَتَمْ I spoke not.

نَكْفَتَهْ Thou hast not spoken.

نَمِيَّغْفَتْ He, or she, was not speaking.

نَكْفَتَهْ بُودِيمْ We had not spoken.

خَوَاهِيدْ دَفَتْ You will not speak.

نَمِيَّغْوَيِندْ They do not speak.

&c. &c. &c.

OF THE PASSIVE VOICE.

121. In the whole range of Persian Grammar (easy and simple as it is), there is no part perhaps so easy and simple as the formation of the Passive Verbs. The student has only to place the Past Participle of any Active Verb (which Past Participle is to be formed, as already stated, by changing the ن of the Infinitive into ة) before the different Tenses and Moods throughout the Auxiliary Verb شدن "To become."\* For instance: let us take پرسیده، the Past Participle of the Verb پرسیدن "To ask," and place it, first of all, before the Infinitive of the Auxiliary, and we shall obtain the Compound Infinitive پرسیده شدن "To be, or to become, asked";—next, before the Imperative, and we shall have پرسیده شو "Be thou asked," پرسیده شوید "Be ye asked."

INDICATIVE MOOD.

SIMPLE PREDERITE.

SINGULAR.

پرسیده شدم I was asked.

پرسیده شدی Thou wast asked.

پرسیده ش He (or she) was asked.

PLURAL.

پرسیده شدیم We were asked.

پرسیده شدید You were asked.

پرسیده شدند They were asked.

\* See the Auxiliary Verb شدن, p. 52.

COMPOUND PREDERITE.

SINGULAR.

پرسیده شده‌ام I have been asked.
 پرسیده شده‌اید Thou hast been asked.
 پرسیده شده‌است He (or she) has been asked.

PLURAL.

پرسیده شده‌ایم We have been asked.
 پرسیده شده‌اید You have been asked.
 پرسیده شده‌اند They have been asked.

PREDERITE IMPERFECT.

پرسیده میشدم I was being asked.
 پرسیده میشدي Thou was being asked.
 پرسیده میشند He (or she) was being asked.

پرسیده میشدیم We were being asked.
 پرسیده میشدید You were being asked.
 پرسیده میشدند They were being asked.

PREDERITE PLUPERFECT.

پرسیده شده بودم I had been asked.
 پرسیده شده بودی Thou hadst been asked
 پرسیده شده بود He (or she) had been asked.

پرسیده شده بودیم We had been asked.
 پرسیده شده بودید You had been asked.
 پرسیده شده بودند They had been asked.

FUTURE TENSE.

پرسیده خواهم شد I will or shall be asked.
 پرسیده خواهی شد Thou wilt or shalt be asked.
 پرسیده خواهد شد He or she will or shall be asked.

پرسیده خواهیم شد We will or shall be asked.
 پرسیده خواهید شد You will or shall be asked.
 پرسیده خواهند شد They will or shall be asked.

PRESENT TENSE.

پرسیده میشوم I am being asked.
 پرسیده میشوي Thou art being asked.
 پرسیده میشوند He (or she) is being asked.

پرسیده میشویم We are being asked.
 پرسیده میشوند You are being asked.
 پرسیده میشونند They are being asked.

AORIST.

SINGULAR.

| | |
|-------------|---------------------------|
| پرسیده بشوم | I may be asked. |
| پرسیده بشوی | Thou mayst be asked. |
| پرسیده بشود | He (or she) may be asked. |

PLURAL.

| | |
|--------------|--------------------|
| پرسیده بشویم | We may be asked. |
| پرسیده بشوید | You may be asked. |
| پرسیده بشوند | They may be asked. |

SUBJUNCTIVE MOOD.

With اگر <sup>اگرچه</sup>, شاید <sup>کاش</sup> and کاشکی <sup>کاش</sup>; and also with or without می.

| | | | |
|-----------------|----------------------------------|------------------|---------------------------|
| پرسیده شده باشم | I may have been asked. | پرسیده شده باشیم | We may have been asked. |
| پرسیده شده باشی | Thou mayst have been asked. | پرسیده شده باشید | You may have been asked. |
| پرسیده شده باشد | He (or she) may have been asked. | پرسیده شده باشند | They may have been asked. |

POTENTIAL MOOD.

With توانست <sup>باخت</sup>, باید <sup>توان</sup> or توان <sup>باخت</sup>; and also with or without می.

| | | | |
|------------------|------------------------------------|------------------|-----------------------------|
| پرسیده توانم شد | I can or could be asked. | پرسیده توانیم شد | We can or could be asked. |
| پرسیده توانی شد | Thou canst or couldst be asked. | پرسیده توانید شد | You can or could be asked. |
| پرسیده توانند شد | He (or she) can or could be asked. | پرسیده توانند شد | They can or could be asked. |

All other forms of Subjunctives and Potentials can now easily be imagined by the student himself.

OF CAUSAL VERBS.

122. Besides the Transitive (فعل متعدي) and Intransitive (فعل لازم) Verbs, there is also in Persian a species of Derivative Verbs (فعل مشتق), which may be termed "Causal," as the agent is forced (as it were) or caused by others to perform the action. In English, such meanings are expressed by two Verbs ; as, "I made him bring it"; "He caused me to give it up," &c. In Persian, generally, though not always, they are expressed by a single Verb ; which is derived from the Present Participle of the Primitive Verb denoting the action.

The Second Person Plural of the Present Participle of the Primitive Verb is, then, the root from which all the Past Tenses, the Past Participle, and the Future Tense of the Causal Verb are derived ; and the Present Participle itself of the Primitive Verb (without a Person) is the other root from which the Participle Active, the Present Tense, and the Aorist, are formed :—the first, with the final *ن* attached to it, is the Infinitive ; and the second, the Imperative : and from these two, in the same manner as has already been stated with reference to other Verbs,\* the reader will proceed to form the rest ; thus :

ترسیدن “To fear.”

IMPERATIVE MOOD.

ترس Fear thou.

The Present Participle, as we have said, is formed from the Imperative, by adding *ان* ; thus : ترسان “Fearing”;

\* See the Rules for Conjugating a Verb, p. 47.

ترسانست “I am fearing”; ترسانی “Thou art fearing”; ترسانم “He, or she, is fearing”; ترسانیم “We are fearing”; ترسانید “You are fearing.” This last word, by adding the final ن, becomes the Infinitive of the Causal Verb ترسانیدن “To cause another to fear” or “to frighten,” &c.; ترسان “Frighten thou,” is the Imperative.



INFINITIVE.

ترسانیدن “To frighten.”

IMPERATIVE MOOD.

SINGULAR.

ترسان فrighten thou.

PLURAL.

ترسانید فrighten ye.

INDICATIVE MOOD.

SIMPLE PTERERITE.

| | | |
|---------------------------------|---|----------------------------|
| ترسانیدم I frightened, | { | ترسانیدیم We frightened, |
| ترسانیدی Thou frightenedst. | | ترسانیدید You frightened. |
| ترسانید He (or she) frightened. | | ترسانیدند They frightened. |

COMPOUND PTERERITE.

| | | |
|--|---|------------------------------------|
| ترسانیده‌ام I have frightened. | { | ترسانیده‌ایم We have frightened. |
| ترسانیده‌است Thou hast frightened. | | ترسانیده‌اید You have frightened. |
| ترسانیده‌است He (or she) has frightened. | | ترسانیده‌اند They have frightened. |

PTERERITE IMPERFECT.

| | | |
|---|---|-------------------------------------|
| می‌ترسانیدم I was frightening. | { | می‌ترسانیدیم We were frightening. |
| می‌ترسانیدی Thou wast frightening. | | می‌ترسانیدید You were frightening. |
| می‌ترسانید He (or she) was frightening. | | می‌ترسانیدند They were frightening. |

PRETERITE PLUPERFECT.

SINGULAR.

PLURAL.

| | | | |
|----------------------|-------------------------------------|-----------------------|----------------------|
| ترسانیده بودم | I had frightened. | ترسانیده بودیم | We had frightened. |
| ترسانیده بودی | Thou hadst frightened. | ترسانیده بودید | You had frightened. |
| ترسانیده بود | He (<i>or</i> she) had frightened. | ترسانیده بودند | They had frightened. |

PAST PARTICIPLE.

ترسانیده Being, or having been, frightened.

PRESENT TENSE.

| | | | |
|-----------------|-------------------------------------|------------------|-----------------------|
| میترسانم | I am frightening. | میترسانیم | We are frightening. |
| میترسانی | Thou art frightening. | میترسانید | You are frightening. |
| میترساند | He (<i>or</i> she) is frightening. | میترسانند | They are frightening. |

AORIST.

| | | | |
|----------------|-----------------------------------|-----------------|--------------------|
| بترسانم | I may frighten. | بترسانیم | We may frighten. |
| بترسانی | Thou mayst frighten. | بترسانید | You may frighten. |
| بترساند | He (<i>or</i> she) may frighten. | بترسانند | They may frighten. |

PARTICIPLE ACTIVE.

| | | | |
|---------------------|------------------------------------|---------------------|-----------------------|
| ترساننده‌ام | I am frightener. | ترساننده‌ایم | We are frighteners. |
| ترساننده | Thou art frightener. | ترساننده‌اید | You are frighteners. |
| ترساننده‌است | He (<i>or</i> she) is frightener. | ترساننده‌اند | They are frighteners. |

Causal Verbs have no Present or Substantive Participles.

The Causal Verb, from **دویدن** "To run."

INFINITIVE.

دوانیدن To urge, or To cause to run.

IMPERATIVE MOOD.

| | |
|-------------|---|
| SINGULAR. | PLURAL. |
| دوان | Cause thou to run. { دوانید Cause ye to run. |

SUBJUNCTIVE MOOD.

SIMPLE PREDERITE.

SINGULAR.

اگر او مراد وانید If he, or she, made me run.

اگر او ترادراد وانید If he, or she, made thee run.

اگر او اورادراد وانید If he, or she, made him, or her, run.

PLURAL.

اگر ایشان ماراد وانیدند If they made us run.

اگر ایشان شماراد وانیدند If they made you run.

اگر ایشان ایشان رادراد وانیدند If they made them run.

COMPOUND PREDERITE.

SINGULAR.

شاید من اورادراد وانیده آم Perhaps I have made him, or her, run.

شاید تو اورادراد وانیده Perhaps thou hast made him, or her, run.

شاید اوی اورادراد وانیده آست Perhaps he, or she, has made him, or her, run.

PLURAL.

شاید ایشان مرادراد وانیده آند Perhaps they have made me run.

شاید ایشان تورادراد وانیده آند Perhaps they have made thee run.

شاید ایشان اورادراد وانیده آند Perhaps they have made him, or her, run.

PRETERITE IMPERFECT.

SINGULAR.

اگرچه مَرَأْمِيدَ وَانِيدَ Although he, or she, was urging me to run.

اگرچه تَرَأْمِيدَ وَانِيدَ Although he, or she, was urging thee to run.

اگرچه اُرَأْمِيدَ وَانِيدَ Although he, or she, was urging him, or her, to run.

PLURAL.

اگرچه مَارَأْمِيدَ وَانِيدَندَ Although they were urging us to run.

اگرچه شَمَارَأْمِيدَ وَانِيدَندَ Although they were urging you to run.

اگرچه ایشانَرَأْمِيدَ وَانِيدَندَ Although they were urging them to run.

PRETERITE PLUPERFECT.

SINGULAR.

کاشْ تُرَادَ وَانِيدَه بُودَمْ I wish I had made thee run.

کاشْ شُمَارَادَ وَانِيدَه بُودَمْ I wish I had made you run.

کاشْ ایشا نُرَادَ وَانِيدَه بُودَمْ I wish I had made them run.

PLURAL.

کاشْ تُرَادَ وَانِيدَه بُودَنَدَ I wish they had made thee run.

کاشْ شُمَارَادَ وَانِيدَه بُودَنَدَ I wish they had made you run.

کاشْ ایشانَرَادَ وَانِيدَه بُودَنَدَ I wish they had made them run.

FUTURE TENSE.

SINGULAR.

شایدْ خواهم تُرَادَوَانِيدْ Perhaps I will, or may, make thee run.

شایدْ خواهم اُرَادَوَانِيدْ Perhaps I will, or may, make him, or her, run.

شایدْ خواهم وَیرَادَوَانِيدْ Perhaps I will, or may, make him, or her, run.

PLURAL.

- شاید خواهند مارادوانید Perhaps they will, or would, make us run.
- شاید خواهند شمارادوانید Perhaps they will, or would, make you run.
- شاید خواهند ایشان را دواید Perhaps they will, or would, make them run.

PRESENT TENSE.

SINGULAR.

- اگر ترا می دانم If I do urge thee to run.
- اگر او را می دانم If I do urge him, or her, to run.
- اگر ویرا می دانم If thou urggest him, or her, to run.

PLURAL.

- اگر او را می دانیم If we do urge him, or her, to run.
- اگر ترا می دانیم If we do urge thee to run.
- اگر ایشان را می دانیم If we do urge them to run.

AORIST.

SINGULAR.

- کاش مرا بده وانی I wish thou wouldst make me run.
- کاش او را بده وانی I wish thou wouldst make him or her run.
- کاش ویرا بده وانی I wish thou wouldst make them run.

PLURAL.

- کاش مارا بده وانند I wish they would make us run.
- کاش شمارا بده وانند I wish they would make you run.
- کاش ایشان را بده وانند I wish they would make them run.

The reader cannot fail to observe, by the foregoing examples, what an infinite variety of Subjunctive Verbs could be formed in Persian, by the aid of the Particles, the Pronouns, and the changing of their positions.

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The Causal Verb, from **گَذَشْتَنْ** “To pass.”

INFINITIVE.

**گَذَرَانِيدَنْ** To cause to pass.

IMPERATIVE MOOD.

**گَذَرَانِيدْ** Cause thou to pass. { **گَذَرَانِيدْ** Cause ye to pass.

POTENTIAL MOOD.

SIMPLE PTERETITE.

SINGULAR.

**تَوَانِسْتَمْ اُورَا گَذَرَانِيدْ** I could, or might, cause him, or her, to pass.

**تَوَانِسْتَيْ اُورَا گَذَرَانِيدْ** Thou couldst, or mightst, cause him, or her, to pass.

**تَوَانِسْتَ اُورَا گَذَرَانِيدْ** He, or she, could, or might, cause him, or her, to pass.

PLURAL.

**تَوَانِسْتِيمْ اِيشَانْ رَا گَذَرَانِيدْ** We could, or might, cause them to pass.

**تَوَانِسْتِيدْ اِيشَانْ رَا گَذَرَانِيدْ** You could, or might, cause them to pass.

**تَوَانِسْتِندَ اِيشَانْ رَا گَذَرَانِيدْ** They could, or might, cause them to pass.

IMPERFECT TENSE.

SINGULAR.

**اُورَا مِيَتَوَانِسْتَمْ گَذَرَانِيدْ** I could, or might, have caused him, or her, to pass.

**اُورَا مِيَتَوَانِسْتَيْ گَذَرَانِيدْ** Thou couldst, or mightst, have caused him, or her, to pass.

**اُورَا مِيَتَوَانِسْتَ گَذَرَانِيدْ** He, or she, could, or might, have caused him, or her, to pass.

## PLURAL.

- آنها را میتوانستیم گذرانید We could, or might, have caused them to pass.  
 آنها را میتوانستید گذرانید You could, or might, have caused them to pass.  
 آنها را میتوانستند گذرانید They could, or might, have caused them to pass.

## PRETERITE IMPERFECT.

## SINGULAR.

- اینرا بایسیتم گذرانید I ought to have caused this (thing) to pass.  
 اینرا بایسیت گذرانید Thou oughtst to have caused this (thing) to pass.  
 اینرا بایسیتش گذرانید He, or she, ought to have caused this (thing) to pass.

## PLURAL.

- اینهارا بایسیمان گذرانید We ought to have caused these (things) to pass.  
 اینهارا بایسیتان گذرانید You ought to have caused these (things) to pass.  
 اینهارا بایسیشان گذرانید They ought to have caused these (things) to pass.

## PRESENT TENSE.

## SINGULAR.

- من تر امیتوانم گذرانید I can cause thee to pass.  
 تو مر امیتوانی گذرانید Thou canst cause me to pass.  
 او مار امیتواند گذرانید He, or she, can cause us to pass.

## PLURAL.

- ما شهارا میتوانیم گذرانید We can cause you to pass.  
 شهارا میتوانید گذرانید You can cause us to pass.  
 ایشان ما و شهارا میتوانند They can cause us and you to pass.  
 گذرانید

## AORIST POTENTIAL.

## SINGULAR.

برادرتْ تواندْ مرا بگذراندْ Thy brother can, or may, cause me to pass.

برادرمْ تواندْ ترا بگذراندْ My brother can, or may, cause thee to pass.

برادرشْ تواندْ شمارا بگذراندْ His, or her, brother can, or may, cause you to pass.

## PLURAL.

ایشانْ توانندْ پدرم را بگذرانندْ They can cause my father to pass.

ایشانْ توانندْ پدرترا بگذرانندْ They can cause thy father to pass.

ایشانْ توانندْ پدرش را بگذرانندْ They can cause his, or her, father to pass.

## FUTURE, SUBJUNCTIVE, AND POTENTIAL.

اگر بتوانمْ ترا خواهم گذرانید If I can, I will cause thee to pass.

اگر بتوانی مرا خواهی گذرانید If thou couldst, thou wouldst cause me to pass.

اگر بتواند مرا خواهد گذرانید If he or she could, he or she would cause me to pass.

## PRESENT, SUBJUNCTIVE, AND POTENTIAL.

اگرچه میتوانمْ ترا بگذرانم Although I can cause thee to pass.

اگرچه میتوانی مرا بگذرانی Although thou canst cause me to pass.

اگرچه میتواند اورا بگذراند Although he, or she, can cause him, or her, to pass.

## AORIST, SUBJUNCTIVE, AND POTENTIAL.

شاید مارا توانند گذرانید They may perhaps be able to cause us to pass.

شاید شمارا توانند گذرانید They may perhaps be able to cause you to pass.

شاید ایشانرا توانند گذرانید They may perhaps be able to cause them to pass.

## PRETERITE PLUPERFECT.

کاشْ تَوَانِسْتَهْ بُودْمْ بِگَذَرَانَمْ I wish I had been able to have caused thee to pass !

کاشْ تَوَانِسْتَهْ بُودْیِ بِگَذَرَانِیْ I wish thou hadst been able to have caused me to pass !

کاشْ تَوَانِسْتَهْ بُودْ بِگَذَرَانَدْشْ I wish he, or she, had been able to have caused him, or her, to pass !

## PRESENT TENSE.

تُرا گَذَرَانِیدَنْ تَوانَمْ To cause thee to pass, I can.

أُورَا گَذَرَانِیدَنْ تَوانِیْ To cause him, or her, to pass, thou canst.

هَارَا گَذَرَانِیدَنْ تَوانَندْ To cause us to pass they can.



## OF INTERROGATIVE VERBS.

123. There is no particular form employed for the purpose of putting a Verb *interrogatively* in Persian. In the English language, in which the general rule for the Affirmative, in ordinary Verbs, is, that they should come after the Nominative, as, “*I did*,” “*You will*,” “*He shall*,” &c., by transposing this order, and putting the Verb before the Nominative, the Verb becomes Interrogative ; as, “*Did I?*” “*Will you?*” “*Shall he?*” But in Persian there are no such forms ; and Interrogatives are differently expressed. A Simple or a Compound Adverb of Interrogation (such as, چرا “Why?” چون “How?” مگر “Perhaps?” کی “When?” کو “Where?” کجا “What place?” &c.* ) is very often employed to express the query.

124. The context very often shews the Verb to have been

* See the Index, for Persian Adverbs.

interrogatively put: for instance, if I say to a person in Persian, شما ایگلیسی میدانید “You know English?” if he is a Persian himself, or knows the Persian language, he perceives at once that I am asking him whether he knows the English language or not.

125. The third mode, and by far the most general, of asking a question in Persian, is, that the speaker softens his voice and expresses the Verb in an accent quite peculiar to the occasion, which leaves no doubt on the minds of those who hear him that he is asking a question: this, I believe, may be done, and is perhaps done in all languages, whether there be at the same time any particular form for expressing a Verb *interrogatively* or not. But in Persian, the Interrogation may at the same time be rendered quite complete and decided, by adding يَا “or not” (a Disjunctive added to a Negative Particle) to the end of the sentence; thus:

پدر شما آنجارفت يانه “Did your father go there, *or not?*”  
شما فارسي ميدانيد يانه “Do you know [or speak] Persian, *or not?*”  
&c. &c.

126. We now proceed to conjugate a Verb Interrogatively with the Adverb چرا “Why?”

#### INFINITIVE MOOD.

گفتن “To Say,” or “To Speak.”

#### IMPERATIVE MOOD.

##### SINGULAR.

گوی “Say thou.”

##### PLURAL.

گویند “Say ye.”

## INDICATIVE MOOD.

## SIMPLE PTEREITE.

## SINGULAR.

چرا کنتم	Why said I?
چرا گفتی	Why saidst thou?
چرا گفت	Why said he, or she?

## PLURAL.

چرا گفتم	Why said we?
چرا گفتید	Why said you?
چرا گفند	Why said they?

## COMPOUND PTEREITE.

چرا گفته آم	Why have I said?
چرا گفته اید	Why hast thou said?
چرا گفته آست	Why has he, or she, said?

## PTERITE IMPERFECT.

چرا میگفتم	Why was I saying?
چرا میگفته	Why wast thou saying?
چرا میگفت	Why was he, or she, saying?

## PTERITE PLUPERFECT.

چرا گفته بودم	Why had I said?
چرا گفته بودی	Why hadst thou said?
چرا گفته بود	Why had he, or she, said?

## FUTURE TENSE.

چرا خواهم گفت	Why will, or shall, I say?
چرا خواهی گفت	Why wilt, or shalt, thou say?
چرا خواهد گفت	Why will, or shall, he, or she, say?

PRESENT TENSE.	
SINGULAR.	PLURAL.
چرا میگویم Why say I?	چرا میگوییم Why say we?
چرا میگوئی Why sayest thou?	چرا میگوئید Why say you?
چرا میگوید Why says he, or she?	چرا میگویند Why say they?
AORIST.	
چرا بگویم Why may or should I say?	چرا بگوئیم Why may or should we say?
چرا بگوئی Why mayst or shouldst thou say?	چرا بگوئید Why may or should you say?
چرا بگوید Why may or should he, or she, say?	چرا بگویند Why may or should they say?
PRESENT PARTICIPLE.	
چرا گویانم Why am I saying?	چرا گویانیم Why are we saying?
چرا گویانی Why art thou saying?	چرا گویانید Why are you saying?
چرا گویانست Why is he, or she, saying?	چرا گویانند Why are they saying?
ACTIVE OR SUBSTANTIVE PARTICIPLE.	
چرا گوینده ام Why am I sayer?	چرا گوینده ایم Why are we sayers?
چرا گوینده اید Why art thou sayer?	چرا گوینده اید Why are you sayers?
چرا گوینده آست Why is he, or she, sayer?	چرا گوینده آند Why are they sayers?

[N.B. When the Interrogative Particle چرا is placed before a Verb (as in the above instance), the Disjunctive Negative يانه cannot be added to the end of the sentence.]

## OF COMPOUND VERBS.

127. The Persian Verbs are very often compounded with Nouns, either Substantive or Adjective; with Participles; with Prepositions; or with other Particles; as, سخن گفتن “To speak” or “to utter words;” دادخواستن “To seek justice”; نیک ورزیدن “To do good,” or, “To exercise virtue”; بیمارشدن “To become sick”; خرم ساختن “To make happy”; رنگ آمیختن “To mix colours,” or “To be deceptive”; جوینده گردیدن “To be,” or “become, a searcher”; پریان بردن “To be walking” or “travelling, in quest of”; پایش آمدن “To sit smiling”; خندان نشستن “To go up”; خندان نشستن پایش آمدن “To sit smiling”; بالارفتن “To go up”; خندان نشستن “To come down”; برخاستن “To rise”; &c. &c.

128. The Persian Verbs of Arabic extraction are always Compounds of an Arabic Verbal Noun, Participle, or Adjective, and a Persian Verb, which, in all its inflexions, is joined to the other;—the former expressing the meaning in abstract; and the latter deciding the Mood, the Tense, and the Person of the Verb. The Arabic words so compounded undergo, of course, no inflexions.

129. The Verbs chiefly used in these combinations, especially when Arabic words are adopted, are,

کردن	To do, or To make.	آوردن	To bring.
خوردن	To devour, or To suffer.	کشیدن	To draw, or To undergo.
داشتن	To have.	ساختن	To make.
زن	To strike.	فرمودن	To order.
آمدن	To come, or To become.	شدن, گشتن, گردیدن	To be changed into, or become.

بردن	To bear.	گرفتن	To take.
نمودن	To shew.	یافتن	To find.
خواستن	To wish, or To ask.	جستن	To search, or To find.
بودن	To be.	نشستن	To sit.

## EXAMPLES.

تمام کردن	To complete.	انتظار کشیدن	To expect.
رجوع نمودن	To return.	حسد بردن	To envy.
خصه خوردن	To be grieved.	اعتقاد داشتن	To believe.
عذر خواستن	To apologize.	هجوم آوردن	To assault.
منتعجب گردیدن	To be astonished.	ضریت زدن	To strike.
احسان فرمودن	To be beneficent.	طالع آمدن	To appear.
هجران دیدن	To be bereaved.	نفع گرفتن	To take profit.
عیب جستن	To find fault.	مریض شدن	To be sick.
غموم بودن	To be sorrowful.	محروم یافتن	To find (others) disappointed.

130. The student will observe, that, in forming these Compounds, he need not always be restricted to special Persian Verbs in combination with any particular Arabic word; for **تمام فرمودن**, **تمام ساختن**, **تمام نمودن** all mean “To complete,” as well as **تمام کردن**; and in the same manner, as **منتظر بودن**, **منتظر گردیدن**, **انتظار داشتن**, **انتظار بردن** well as **انتظار کشیدن** would signify “To expect”; as would **اعتقاد نمودن**, **اعتقاد داشتن**, **اعتقاد آوردن**, **اعتقاد کردن** all alike signify “To believe”; just as **تعجب شدن**, **تعجب نمودن**, **تعجب گردن**, **تعجب داشتن** all may mean “To wonder,” or “To be astonished”: and so with the

rest, &c. In fact, these Persian Verbs, when united with any Arabic word so as to form a Compound Verb, in many instances completely lose their own primitive meanings, and serve merely as Auxiliaries, to shew, as already observed, the Arabic Verbs to be in the same inflexions as themselves.

131. The following exhibit a few examples of the Compound Verbs of both kinds,—Persian and Persian, and Persian and Arabic united.



#### COMPOUND VERB—BOTH PARTS PERSIAN.

##### INFINITIVE MOOD.

پاس داشتن "To Watch," or "To keep Watch."

##### IMPERATIVE MOOD.

SINGULAR.	پاس دار	Watch thou.	{	PLURAL.	پاس دارید	Watch ye.
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##### INDICATIVE MOOD.—ACTIVE VOICE.

###### SIMPLE PREDERITE.

پاس داشتم	I	watched.	{	پاس داشتیم	We	watched.
پاس داشتی	Thou	watchedst.		پاس داشتید	You	watched.
پاس داشت	He, or she,	watched.		پاس داشتند	They	watched.

###### COMPOUND PREDERITE.

پاس داشته ام	I	have watched.	{	پاس داشته ایم	We	have watched.
پاس داشته	Thou	hast watched.		پاس داشته اید	You	have watched.
پاس داشته است	He, or she,	has watched.		پاس داشته آند	They	have watched.

## IMPERFECT TENSE.

## SINGULAR.

پاس میداشتم I was watching.  
پاس میداشتی Thou wast watching.  
پاس میداشت He, or she, was watching.

## PLURAL.

پاس میداشتیم We were watching.  
پاس میداشتید You were watching.  
پاس میداشتند They were watching.

## PLUPERFECT TENSE.

پاس داشته بودم I had watched.  
پاس داشته بودی Thou hadst watched.  
پاس داشته بود He, or she, had watched.

پاس داشته بودیم We had watched.  
پاس داشته بودید You had watched.  
پاس داشته بودند They had watched.

## FUTURE TENSE.

پاس خواهیم داشت I will or shall watch.  
پاس خواهی داشت Thou wilt or shalt watch.  
پاس خواهد داشت He, or she, will or shall watch.

پاس خواهیم داشت We will or shall watch.  
پاس خواهید داشت You will or shall watch.  
پاس خواهند داشت They will or shall watch.

## PAST PARTICIPLE.

پاس داشته Having watched.

## PRESENT TENSE.

پاس میدارم I watch.  
پاس میداری Thou watchest.  
پاس میدارد He, or she, watches.

پاس میداریم We watch.  
پاس میدارید You watch.  
پاس میدارند They watch.

## AORIST.

پاس بدارم I may watch.  
پاس بداری Thou mayst watch.  
پاس بدارد He, or she, may watch.

پاس بداریم We may watch.  
پاس بدارید You may watch.  
پاس بدارند They may watch.

## PRESENT PARTICIPLE—SELDOM USED.

SINGULAR.	PLURAL.
پاس دارانم I am watching.	پاس دارانیم We are watching.
پاس دارانی Thou art watching.	پاس دارانید You are watching.
پاس دارانند He, or she, is watching.	پاس دارانند They are watching.

## PARTICIPLE ACTIVE.

پاس دارنده آم I am watcher.	پاس دارنده اید We are watchers.
پاس دارنده Thou art watcher.	پاس دارنده اید You are watchers.
پاس دارنده He, or she, is watcher.	پاس دارنده اند They are watchers.

## The Verb شکار کردن “To Hunt.”

## SUBJUNCTIVE MOOD.

## COMPOUND PAST TENSE.

## SINGULAR.

شاید که شکار کرده باشم	Perhaps I may have hunted.
شاید که شکار کرده باشی	Perhaps thou mayst have hunted.
شاید که شکار کرده باشد	Perhaps he, or she, may have hunted.

## PLURAL.

شاید که شکار کرده باشیم	Perhaps we may have hunted.
شاید که شکار کرده باشید	Perhaps you may have hunted.
شاید که شکار کرده باشند	Perhaps they may have hunted.

## PRETERITE IMPERFECT.

## SINGULAR.

باشَدْ كَه شِكَار مِيَكَرْدَمْ I may have been hunting.

باشَدْ كَه شِكَار مِيَكَرْدِيَّ Thou mayst have been hunting.

باشَدْ كَه شِكَار مِيَكَرْدْ He, or she, may have been hunting.

## PLURAL.

باشَدْ كَه شِكَار مِيَكَرْدِيمْ We may have been hunting.

باشَدْ كَه شِكَار مِيَكَرْدِيدْ You may have been hunting.

باشَدْ كَه شِكَار مِيَكَرْدَنْ They may have been hunting.

## PRETERITE PLUPERFECT.

## SINGULAR.

اَكْرِشِكَار كَرْدَه بُودَمْ Had I, or if I had hunted.

اَكْرِشِكَار كَرْدَه بُودِي Hadst thou, or if thou hadst, hunted.

اَكْرِشِكَار كَرْدَه بُودْ Had he, or she, or if he or she, had hunted.

## PLURAL.

اَكْرِشِكَار كَرْدَه بُودِيمْ Had we, or if we had hunted.

اَكْرِشِكَار كَرْدَه بُودِيدْ Had you, or if you had hunted.

اَكْرِشِكَار كَرْدَه بُودَنْ Had they, or if they had hunted.

## FUTURE TENSE.

## SINGULAR.

اَكْرِچَه شِكَار خواهَمْ كَرْدْ Although I would or should hunt.

اَكْرِچَه شِكَار خواهِي كَرْدْ Although thou wouldest or shouldst hunt.

اَكْرِچَه شِكَار خواهَدْ كَرْدْ Although he, or she, would or should hunt.

## PLURAL.

- اگرچه شکارخواهیم کرد Although we would or should hunt.  
 اگرچه شکارخواهید کرد Although you would or should hunt.  
 اگرچه شکارخواهند کرد Although they would or should hunt.

## PAST PARTICIPLE.

- اگرچه شکارگرده شده Although having been hunted.

## PRESENT TENSE.

## SINGULAR.

- اگر شکارمیکنم If I do hunt.  
 اگر شکارمیکنی If thou dost hunt.  
 اگر شکارمیکند If he, or she, does hunt.

## PLURAL.

- اگر شکارمیکنیم If we do hunt.  
 اگر شکارمیکنید If you do hunt.  
 اگر شکارمیکنند If they do hunt.

## AORIST.

## SINGULAR.

- تاشکاربکنم That I may hunt.  
 تاشکاربکنی That thou mayst hunt.  
 تاشکاربکند That he, or she, may hunt.

## PLURAL.

- تاشکاربکنیم That we may hunt.  
 تاشکاربکنید That you may hunt.  
 تاشکاربکنند That they may hunt.

## PRESENT PARTICIPLE.

## SINGULAR.

شِکارِ گُنَانْ باشَم I should, or may be hunting.

شِکارِ گُنَانْ باشِی Thou shouldst, or mayst be hunting.

شِکارِ گُنَانْ باشَدْ He, or she, should, or may be hunting.

## PLURAL.

شِکارِ گُنَانْ باشِیم We should, or may be hunting.

شِکارِ گُنَانْ باشِید You should, or may be hunting.

شِکارِ گُنَانْ باشَندْ They should, or may be hunting.

## PARTICIPLE ACTIVE.

## SINGULAR.

شِکارِ گُنَنَدَه شَوْم I may become a hunter.

شِکارِ گُنَنَدَه شَوِی Thou mayst become a hunter.

شِکارِ گُنَنَدَه شَوَدْ He, or she, may become a hunter.

## PLURAL.

شِکارِ گُنَنَدَه شَوِیم We may become hunters.

شِکارِ گُنَنَدَه شَوِید You may become hunters.

شِکارِ گُنَنَدَه شَوَندْ They may become hunters.

The Verb نَامَهْ نُوِشَنْ “To write a Letter.”

## POTENTIAL MOOD.

## SIMPLE PTERERITE.

## SINGULAR.

نَامَهْ تَوَانِسْتَمْ نُوِشَتْ I could or might write a letter.

نَامَهْ تَوَانِسْتَیْ نُوِشَتْ Thou couldst or might write a letter.

نَامَهْ تَوَانِسْتَ بِتْ نُوِشَتْ He, or she, could or might write a letter.

## PLURAL.

- نامه توانستیم نوشت We could or might write a letter.  
 نامه توانستید نوشت You could or might write a letter.  
 نامه توانستند نوشت They could or might write a letter.

## COMPOUND PTERESTE.

## SINGULAR.

- نامه توانسته ام نوشت I have been able to write a letter.  
 نامه توانسته نوشت Thou hast been able to write a letter.  
 نامه توانسته است نوشت He, or she, has been able to write a letter.

## PLURAL.

- نامه توانسته ایم نوشت We have been able to write a letter.  
 نامه توانسته اید نوشت You have been able to write a letter.  
 نامه توانسته آند نوشت They have been able to write a letter.

## PTERESTE IMPERFECT.

## SINGULAR.

- نامه میتوانستم نوشت I could have written, or might be writing, a letter.  
 نامه میتوانستی نوشت Thou couldst have written, or might be writing, a letter.  
 نامه میتوانست نوشت He, or she, could have written, or might be writing, a letter.

## PLURAL.

- نامه میتوانستیم نوشت We could have written, or might be writing, a letter.  
 نامه میتوانستید نوشت You could have written, or might be writing, a letter.  
 نامه میتوانستند نوشت They could have written, or might be writing, a letter.

## PRETERITE PLUPERFECT.

## SINGULAR.

نَامَةٌ تَوَانِسْتَمْ نُوِّشَتَه بُودْ I could, or might, have had written a letter.

نَامَةٌ تَوَانِسْتَيِ نُوِّشَتَه بُودْ Thou couldst, or might, have had written a letter.

نَامَةٌ تَوَانِسْتَ نُوِّشَتَه بُودْ He, or she, could, or might, have had written a letter.

## PLURAL.

نَامَةٌ تَوَانِسْتَيْمْ نُوِّشَتَه بُودْ We could, or might, have had written a letter.

نَامَةٌ تَوَانِسْتَيْدْ نُوِّشَتَه بُودْ You could, or might, have had written a letter.

نَامَةٌ تَوَانِسْتَيْنَدْ نُوِّشَتَه بُودْ They could, or might, have had written a letter.

## FUTURE TENSE.

## SINGULAR.

نَامَةٌ خَواهَمْ تَوَانِسْتَ نُوِّشتْ I shall be able to write a letter.

نَامَةٌ خَواهِي تَوَانِسْتَ نُوِّشتْ Thou wilt be able to write a letter.

نَامَةٌ خَواهَدْ تَوَانِسْتَ نُوِّشتْ He, or she, will be able to write a letter.

## PLURAL.

نَامَةٌ خَواهِيمْ تَوَانِسْتَ نُوِّشتْ We shall be able to write a letter.

نَامَةٌ خَواهِيدْ تَوَانِسْتَ نُوِّشتْ You will be able to write a letter.

نَامَةٌ خَواهَنَدْ تَوَانِسْتَ نُوِّشتْ They will be able to write a letter.

## PRESENT TENSE.

## SINGULAR.

نَامَةٌ مِيَتَوَانَمْ نُوِّشتْ I can write, or am able to write, a letter.

نَامَةٌ مِيَتَوَانِي نُوِّشتْ Thou canst write, or art able to write, a letter.

نَامَةٌ مِيَتَوَانَدْ نُوِّشتْ He, or she, can write, or is able to write, a letter.

## PLURAL.

- نَامَهْ مُيْتَوَانِيمْ نِوِشْتْ We can write, or are able to write a letter.
- نَامَهْ مُيْتَوَانِيدْ نِوِشْتْ You can write, or are able to write a letter.
- نَامَهْ مُيْتَوَانَندْ نِوِشْتْ They can write, or are able to write a letter.

## AORIST, POTENTIAL.

## SINGULAR.

- نَامَهْ بَايَدْ بِنِوِيسْم I must, or ought to write a letter.
- نَامَهْ بَايَدْ بِنِوِيسِي Thou must, or oughtst to write a letter.
- نَامَهْ بَايَدْ بِنِوِيسَتْ He, or she, must, or ought to write a letter.

## PLURAL.

- نَامَهْ تَوَانِيمْ نِوِشْتْ We may be able to write a letter.
- نَامَهْ تَوَانِيدْ نِوِشْتْ You may be able to write a letter.
- نَامَهْ تَوَانَندْ نِوِشْتْ They may be able to write a letter.

## PRESENT PARTICIPLE.

## SINGULAR.

- بَايَدْ نَامَهْ نِوِيسَانْ باشَم I must or should be writing a letter.
- بَايَدْ نَامَهْ نِوِيسَانْ باشِي Thou must, or shouldst, be writing a letter.
- بَايَدْ نَامَهْ نِوِيسَانْ باشَدْ He, or she, must or should be writing a letter.

## PLURAL.

- نَامَهْ نِوِيسَانْ تَوَانِيمْ شَدْ We could be writing a letter.
- نَامَهْ نِوِيسَانْ تَوَانِيدْ شَدْ You could be writing a letter.
- نَامَهْ نِوِيسَانْ تَوَانَندْ شَدْ They could be writing a letter.

## ACTIVE PARTICIPLE.

## SINGULAR.

من باید نویسنده این نامه باشم

I must be the writer of this letter.

تو باید نویسنده این نامه باشی

Thou must be the writer of this letter.

او باید نویسنده این نامه باشد

He, or she, must be the writer of this letter

## PLURAL.

ما بایست نویسنده این نامه باشیم

We should, or ought to have been the writers of this letter.

شما بایست نویسنده این نامه باشید

You should, or ought to have been the writers of this letter.

ایشان بایست نویسنده این نامه باشند

They should, or ought to have been the writers of this letter.

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### The Verb "رشک بردن" "To Envoy."

## PASSIVE VOICE.

رشک برده شدن To be, or to become, envied.

## INDICATIVE MOOD.

## SIMPLE PTERERITE.

## SINGULAR.

رشک برده شدم I was envied.

## PLURAL.

رشک برده شدیم We were envied.

رشک برده شدی Thou wast envied.

رشک برده شدید You were envied.

رشک برده شد He, or she, was envied.

رشک برده شدند They were envied.

## COMPOUND PTERERITE.

رشک برده شده‌ام I have been envied.

رشک برده شده‌ایم We have been envied.

رشک برده شده‌اید Thou hast been envied.

رشک برده شده‌اید You have been envied.

رشک برده شده‌است He, or she, has been envied.

رشک برده شده‌اند They have been envied.

## IMPERFECT TENSE.

## SINGULAR.

## PLURAL.

<b>رُشْكِبَرَدَه مِيشَدَم</b>	I was being envied.	<b>رُشْكِبَرَدَه مِيشَدِيم</b>	We were being envied.
<b>رُشْكِبَرَدَه مِيشَدِي</b>	Thou wast being envied.	<b>رُشْكِبَرَدَه مِيشَدِيد</b>	You were being envied.
<b>رُشْكِبَرَدَه مِيشَد</b>	He, or she, was being envied.	<b>رُشْكِبَرَدَه مِيشَدِند</b>	They were being envied.

## PRETERITE PLUPERFECT.

<b>رُشْكِبَرَدَه شَدَه بُودَم</b>	I had been envied.	<b>رُشْكِبَرَدَه شَدَه بُودِيم</b>	We had been envied.
<b>رُشْكِبَرَدَه شَدَه بُودِي</b>	Thou hadst been envied.	<b>رُشْكِبَرَدَه شَدَه بُودِيد</b>	You had been envied.
<b>رُشْكِبَرَدَه شَدَه بُود</b>	He, or she, had been envied.	<b>رُشْكِبَرَدَه شَدَه بُودِند</b>	They had been envied.

## FUTURE TENSE.

<b>رُشْكِبَرَدَه خَواهِم شَد</b>	I shall be envied.	<b>رُشْكِبَرَدَه خَواهِيم شَد</b>	We shall be envied.
<b>رُشْكِبَرَدَه خَواهِي شَد</b>	Thou wilt be envied.	<b>رُشْكِبَرَدَه خَواهِيد شَد</b>	You will be envied.
<b>رُشْكِبَرَدَه خَواهَد شَد</b>	He, or she, will be envied.	<b>رُشْكِبَرَدَه خَواهَنَد شَد</b>	They will be envied.

## PRESENT TENSE.

<b>رُشْكِبَرَدَه مِيشَوَم</b>	I am being envied.	<b>رُشْكِبَرَدَه مِيشَوِيم</b>	We are being envied.
<b>رُشْكِبَرَدَه مِيشَوَي</b>	Thou art being envied.	<b>رُشْكِبَرَدَه مِيشَوِيد</b>	You are being envied.
<b>رُشْكِبَرَدَه مِيشَوَند</b>	He, or she, is being envied.	<b>رُشْكِبَرَدَه مِيشَوِند</b>	They are being envied.

## AORIST.

<b>رُشْكِبَرَدَه شَوم</b>	I may become envied.	<b>رُشْكِبَرَدَه شُونِيم</b>	We may become envied.
<b>رُشْكِبَرَدَه شَوي</b>	Thou mayst become envied.	<b>رُشْكِبَرَدَه شُونِيد</b>	You may become envied.
<b>رُشْكِبَرَدَه شَونَد</b>	He, or she, may be- come envied.	<b>رُشْكِبَرَدَه شُونَند</b>	They may become envied.

## PAST PARTICIPLE.

**رُشْكِبَرَدَه شَده** Having been envied.

## SUBJUNCTIVE MOOD.

SINGULAR.	PLURAL.
شاید رشکبرده شدم Perhaps I was envied.	شاید رشکبرده بُشَویم We may perhaps become envied.
شاید رشکبرده شدی Perhaps thou wast envied.	شاید رشکبرده بُشَوید You may perhaps become envied.
شاید رشکبرده شد Perhaps he, or she, was envied.	شاید رشکبرده بُشَوند They may perhaps become envied.
شاید رشکبرده میشدم Perhaps I was being envied.	اگر رشکبرده میشیم If we are being envied.
شاید رشکبرده میشدی Perhaps thou wast being envied.	اگر رشکبرده میشید If you are being envied.
شاید رشکبرده میشدند Perhaps he, or she, was being envied.	اگر رشکبرده میشوند If they are being envied.

&amp;c. &amp;c. &amp;c.

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The reader will have now no difficulty, according to the models before him, in forming any Compound, whether of Arabic extraction or otherwise, as he pleases.

132.

AN ALPHABETICAL SERIES

OF

VERBAL NOUNS, OR SIMPLE PERSIAN INFINITIVES,

WITH THEIR RESPECTIVE IMPERATIVES.

| INFINITIVE. | IMPERATIVE. | INFINITIVE. | IMPERATIVE. |
|-------------------|-------------|-------------------|-------------|
| آجیدن To stitch | آجین | آفریدن To create | آفرین |
| آزیدن To offend | آزار | آگاهانیدن To warn | آگاهان |
| آسودن To repose | آسای | آکندن To stuff | آنکد |
| آشقتن To disturb | آشوب | آلودن To stain | آلای |
| آغاییدن To excite | آغال | آمدن To come | آی |
| آغشتن To steep | آلای | آموختن To learn | آموز |

| INFINITIVE. | IMPERATIVE. | INFINITIVE. | IMPERATIVE. |
|---------------------|--------------------|------------------------|---------------------|
| آمیختن To mingle | آمیز <sup>ز</sup> | بیکھتن To sift | بیز <sup>ز</sup> |
| آویختن To suspend | آویز <sup>ز</sup> | پاشیدن To scatter | پاش <sup>ش</sup> |
| آرزویدن To be worth | آرز <sup>ز</sup> | پائیدن To guard | پای <sup>ی</sup> |
| افتدان To fall | افت <sup>ت</sup> | پالودن To strain | پالی <sup>ی</sup> |
| آفراختن To elevate | آفراز <sup>ز</sup> | پختن To cook | پز <sup>ز</sup> |
| آفراشتن To hoist | آفراز <sup>ز</sup> | پرستیدن To worship | پرس <sup>ت</sup> |
| آفزودن To increase | آفرای <sup>ی</sup> | پرسیدن To ask | پرس <sup>ش</sup> |
| آفسزدن To squeeze | آفسار <sup>ز</sup> | پریدن To fly | پر <sup>ز</sup> |
| آفکندن To fling | آفکن <sup>ن</sup> | پژوهیدن To investigate | پژوه <sup>ه</sup> |
| آنباشتن To store | آنباز <sup>ز</sup> | پوسیدن To rot | پوس <sup>ش</sup> |
| آنداختن To throw | آنداز <sup>ز</sup> | پذیرفتن To accept | پذیر <sup>ز</sup> |
| اندوختن To treasure | اندوز <sup>ز</sup> | پیوستن To join | پیوند <sup>ت</sup> |
| انگاشتن To suppose | انگار <sup>ز</sup> | پیمودن To measure | پیمامی <sup>ی</sup> |
| ایستادن To stand | ایست <sup>ت</sup> | تابیدن To twist | تاب <sup>ت</sup> |
| باختن To play | باز <sup>ز</sup> | تاختن To gallop | تاز <sup>ز</sup> |
| باریدن To rain | بار <sup>ز</sup> | تازیدن To run | تاز <sup>ز</sup> |
| بافتن To weave | باف <sup>ز</sup> | تافتن To shine | تاب <sup>ز</sup> |
| بالیدن To exult | بال <sup>ل</sup> | تپیدن To palpitate | تپ <sup>ت</sup> |
| بردن To carry | بر <sup>ز</sup> | ترسیدن To fear | ترس <sup>ش</sup> |
| بریدن To cut | بر <sup>ز</sup> | ترسانیدن To frighten | ترسان <sup>ز</sup> |
| بستن To bind | بند <sup>ز</sup> | چاہیدن To masticate | جاو <sup>و</sup> |
| بوئیدن To smell | بوی <sup>ز</sup> | جستن To leap | جه <sup>ه</sup> |

| INFINITIVE. | I | IMPERATIVE. | INFINITIVE. | I | IMPERATIVE. |
|-------------|-------------------|-------------|-------------|-------------------|-------------|
| جستن | To search | جوی | خوابیدن | To sleep | خواب |
| جنبیدن | To shake | جنب | خوابانیدن | To cause to sleep | خوابان |
| جنباییدن | To stir | جنبان | خواستن | To desire | خواه |
| چهانیدن | To urge to leap | چهان | خریدن | To purchase | خر |
| جوئیدن | To search | جوی | خزیدن | To creep | خزر |
| چریدن | To graze | چر | حسبیدن | To repose | حسب |
| چرانیدن | To cause to graze | چران | خلیدن | To prick | خل |
| چسبیدن | To stick | چسب | خندیدن | To laugh | خند |
| چسبانیدن | To glue | چسبان | خندانیدن | To cause to laugh | خندان |
| خلیدن | To prick | خل | دادن | To give | ده |
| خمیدن | To bend | خم | داشتن | To have | دار |
| خمانیدن | To double down | خمان | دانستن | To know | دان |
| چشیدن | To taste | چش | درودن | To reap | درو |
| چشانیدن | To cause to taste | چشان | دریدن | To rend | در |
| چکیدن | To drop | چک | دزدیدن | To steal | دزد |
| چکانیدن | To cause to drop | چکان | دمیدن | To blow | دم |
| چمیدن | To walk proudly | چم | دوختن | To sew | دوز |
| چیدن | To pick or select | چین | دوشیدن | To milk | دوش |
| خاستن | To rise | خیز | دویدن | To run | دو |
| خاریدن | To itch | خار | دیدن | To see | بین |
| خارانیدن | To scratch | خاران | راندن | To drive | ران |
| خاریدن | To bite | خای | رخشیدن | To shine | رخش |

| INFINITIVE. | IMPERATIVE. | INFINITIVE. | IMPERATIVE. |
|----------------------|-------------|------------------------|-------------|
| رسن To grow | روي | سرودن To sing | سَرَایِ |
| رسن To scape | رَه | سقتن To bore | سَنَب |
| رسيدن To arrive | رس | سگاليدن To think | سَگَانْ |
| ريشن To spin | ريش | سودن To pound | سَاعِي |
| رفتن To go | رو | شدن To become | شَوْ |
| رفتن To sweep | روب | شكستن To break | شِكْنِ |
| رميدن To startle | رم | شكافتن To cleave | شِكَافْ |
| رمانيden To scare | رمان | شكفتن To bloom | شِكْفَت |
| ريشن To spin | ريش | شناختن To recognise | شِنَاسْ |
| زادن To bring forth | زا | شمردن To count | شِمارْ |
| زائيدن To bear young | زاي | غانجیدن To rejoice | غَنْجِ |
| زاريدن To lament | زار | فروختن To sell | فروشْ |
| زدودن To rub off | زدای | فرودن To increase | فِرايِ |
| زیستن To live | زي | فِيفتن To deceive | فِيَبْ |
| ساييدن To rub | ساي | فسردن To squeeze | فشارْ |
| سپردن To commit | سپار | فهميدن To understand | فَهِيمْ |
| ساختن To make | ساز | کاشتن To plant | کارْ |
| سيوطختن To stuff | سيوز | کاويiden To hollow out | کاوْ |
| ستاندن To take | ستان | کاهيدن To decrease | کاهْ |
| ستودن To praise | ستاي | گردن To do | گِنْ |
| سريشن To mix | سريش | گشتن To become | گَرد |
| سرايiden To chant | سرائي | گرديiden To turn round | گَرد |

| INFINITIVE. | IMPERATIVE. | INFINITIVE. | IMPERATIVE. |
|-----------------------------------|-------------|------------------------|-------------|
| کِشتن To sow | کار | مُردن To die | میر |
| کشتن To kill | کش | مَسْكِيدَن To suck | مَك |
| گَشِيدَن To draw | کش | نَازِيدَن To coquet | ناز |
| گَندِيدَن To stink | گند | نَالِيدَن To complain | نال |
| گَندَن To dig | کن | نَامِيدَن To name | نام |
| گُوفَتَن To beat | کوب | نِشانَدَن To place | نشان |
| کوشیدَن To strive | کوش | نَشَستَن To sit down | نشین |
| گُرِيدَن To sting or bite | گز | نِکوهِيدَن To reproach | نکوه |
| گُرِيدَن To chose | گرین | نَمُودَن To show | نمای |
| گَسِيَحْتَن To snap | گسل | نَورَيدَن To roll | نورد |
| گَشادَن } To loose
گَشُورَدن } | گشای | نوِشَتَن To write | نویس |
| گَفتَن To speak | گوی | نِهادَن To place | نه |
| لَافِيدَن To boast | لاف | نِهفَتَن To conceal | نهفت |
| لَرِيزَيدَن To tremble | لرز | ورَزِيدَن To exercise | ورز |
| لَغَرِيدَن To slip | لغز | وزِيدَن To blow | وز |
| لَنگِيدَن To limp | لنگ | هِشَتَن To let down | هل |
| ماَلِيدَن To rub | مال | يَازِيدَن To long for | ياز |
| ماَنَدَن To remain | مان | يَافَتَن To find | ياب |
| | | يَالِيدَن To be proud | يال |

COMPOUND ADJECTIVES,
AND
THE NATURE OF THEIR COMPOSITION.

133. This is a very extensive and useful class of Compounds in Persian. They are formed in three ways: By placing a Substantive before a Contracted Participle (Active or Passive); as, “**جهان آفرین**” “world-creating”; **آفرین** being a contraction of **آفریننده**, “Creator,” the Active Participle of **آفریدن** “To create.” By prefixing an Adjective to a Substantive; as, **شیرین زبان** “sweet-tongued”: or, By adding one Noun Substantive to another; as, **پری پیکر** “fairy-formed.”

134. However susceptible these Compounds may appear of unlimited extent, they must still be restricted within certain bounds. We must not attempt to form new and arbitrary Compounds; but be content with the use of such only as are already to be found in the works of writers of authority (who are, after all, our best guides in all languages), or with those which are in common use among the educated Natives of Persia.

135. It is a mistake, to suppose “that these Compounds may *be multiplied without end*, according to the pleasure and taste of the writer.” Those who hold this opinion have, indeed, attempted many new formations, of which they have given long lists in their works; but the beginner must be very cautious how he adopts any of them, for they cannot safely be relied on. Even in the selection of Compounds unquestionably legitimate, some judgment is required in their adaptation to different occasions. Many of them, though composed of different words, imply the same meaning; and the

writer's *taste*, certainly, must here be judiciously exercised. شیرین زبان شیرین گفتار شیرین سخن نوش لب شکرخا For instance, شیرین زبان شیرین گفتار شیرین سخن نوش لب شکرخا &c. &c., are all Compound Adjectives, employed to express sweetness of mouth, the beauty and the elegance of manner in which an admired object joins in discourse; but they are not all indiscriminately and equally applicable to every occasion: study and experience can alone guide the selection.

136. These Compounds may be formed with two Persian words, two Arabic words, or one Persian and one Arabic word. Of the last-mentioned kind, are all those that are composed of an Arabic Noun and a Contracted Participle; for the Participle must always be Persian: and for distinction sake, we call these "Compound Epithets," of which the following afford a few Examples:—they are by far the most extensive class of Compounds in the Persian language.

137. COMPOUND EPITHETS.

| | | | |
|-----------|--------------------|------------|--------------------------|
| جہانگیر | World-conquering. | مجلس آرا | Assembly-adorning. |
| عدوبند | Enemy-enslaving. | روح آسا | Soul-refreshing. |
| درافشان | Pearl-scattering. | دلارام | Heart-soothing. |
| عنبر آگین | Amber-scented. | خطاب خش | Fault-forgiving. |
| مردادگن | Hero-overthrowing. | بهجهت افزا | Delight-increasing. |
| دل آزار | Heart-afflicting. | شهر آشوب | Town-disturbing. |
| گل افسان | Rose-scattering. | غبار الود | Being covered with dust. |
| خجلت زده | Shame-stricken. | خونریز | Blood-shedding. |

| | | | |
|------------------|-------------------------|---------------|------------------------------|
| شَهْدَ آمِيز | Being mixed with honey. | دل گشا | Heart-expanding. |
| كِيٰتِيٰ افْرُوز | World - illuminating. | عُطْر بَيْز | Perfume-diffusing. |
| وَحْشَتُ افْرَا | Fear-increasing. | جَانْ آفَرِين | Soul-creating. |
| دَهْشَتُ آنگِيز | Dread-inspiring. | خُوش خوان | Sweet-singer. |
| جِنْجِوي | Battle-seeking. | عالَمَتَاب | World-brightening. |
| سَخْرَخِيز | Early-rising. | ظُلْمَتْ زَدا | Darkness - dispelling. |
| ثَنْ پُرور | Self-indulging. | صَفْ شَكْن | Rank (of battle) - breaking. |
| ضِيَا گُسْتَر | Light-spreading. | غَمْزَ دَاي | Grief-dispersing. |
| غَرِيبُ نواز | Stranger - cherishing. | &c. &c. &c. | |

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## COMPOUND ADJECTIVES.

38. Adjectives compounded of two Nouns-Substantive, both Arabic, both Persian, or one of each ; thus :

پَري رُخْسَار	Fairy-faced.	شَرِيفُ نَهَاد	Of noble birth.
ملَكُ أَخْلَاقٍ	Angelic-disposition.	سَلْطَنَتْ دَسْتَگَاه	Kingly-pomp.
شِير دَل	Lion-hearted.	عَدَالَتْ آئِين	Justly-disposed.
كَرِيم طَبْع	Generous - disposition.	مَحْزُون خَاطِر	Melancholy - minded.
غُنْچَه دَهَان	Rose-bud mouthed.	سَهْن بُوي	Jessamine-scented.
يَاقُوت لَب	Ruby-lipp'd.	فَصِيح كَلام	Perspicuous in speech.
أَكْجَم سِيَاه	Army numerous as stars.	درِيَا مِثال	Resembling the sea.
بَليْغ خَطَاب	Eloquent in discourse.	&c. &c. &c.	

139. Adjectives and Substantives together forming Compound Adjectives:—

خوب روی	Handsome-faced.	شیرین زبان	Sweet-tongued.
صف دل	Pure-hearted.	سرخ روی	Red-faced.
سلیم قلب	Simple-minded.	سفید موی	Grey-haired.
پاکیزه خوی	Well-disposed.	کج خلق	Ill- ( <i>lit.</i> crooked-) -tempered.
نیک محسن	Right-minded (be-nevolent).	تلخ گفتار	Bitter in speech.
خوش الحان	Pleasant - chanting (warbling).	تیز فهم	Sharp-witted.
زشت روی	Ugly-faced.	سُبک سیر	Swift-footed.
سنگین دل	Hard-hearted.	بدروش	Ill-mannered.
ترش آبرو	Sour-browed.	پاک طبیعت	Pure-natured.
صافی صمیر	Pure-minded.	نیک اخلاق	Of good-morals.
پاک طینت	Good- ( <i>lit.</i> pure-) -natured.	روشن عقل	Clear in judgment.
سیاه چشم	Black-eyed.	شکسته بال	Broken-hearted.

&c. &c. &c.

140. The vast number of Epithets and Adjectives which are capable of being combined after these three forms,—and which are often used, especially in the Plural Number, as Substantives, without any Noun being expressed,—renders the Persian language exceedingly rich, and particularly adapted to poetical writings.

## NOUNS COMPOUNDED WITH PARTICLES.

141. There are several significant Particles in Persian, which, when prefixed or added to Nouns, form another extensive class of Compounds.

(1) The Particle هم "together," or "with," prefixed to Nouns, implies "society," "intimacy," "sympathy," "fellowship," &c. &c.; as,

**همخانه** Being in the same house, or fellow-lodgers.

**هم صحبت** Being associates.

**همدم** (*lit.*) Breathing together, *i.e.* being intimate.

**هم درد** Sympathizing; (*lit.*) Feeling the same pain.

**هم مکتب** Being in the same school together, *i.e.* school-fellows.

**هم راز** Having the same secret, or being confidants.

**هم بستر** Lying on the same pillow, *i.e.* being bed-fellows.

&c. &c. &c.

(2) The Particles نا "not," بی "without," and کم "little," are placed before Nouns to denote scarcity or privation; as,

**نادان** Ignorant.

**نا مرد** Unmanly.

**نا پا لک** Unclean.

**بی خرد** Senseless.

**بی تمیز** Without discrimination.

**بی مصرف** Useless.

**بی دین** Irreligious.

**بی باک** Careless.

**کم تجربه** With little experience.

**کم بُها** Of little value.

**کم ریش** Thin-bearded.

**کم مایه** Of little resource.  
&c. &c. &c.

## NAMES OF AGENTS.

142. The modern Persians have very extensively taken their names of Agents from the Arabic in precisely the same form as is used by the Arabs, of which several instances are to be found in the list of the *simple significant words* at the beginning of this work*: but the Persian names of Agents are properly formed by prefixing Nouns to Contracted Participles Active; as, **کُلْفُرُوش** “a seller of roses”; **آشْبَزْ** “a cooker of broth”; **كُلَاهْدُوز** “a shoemaker”; **كَفْشَدُوز** “a cap-maker” or “a hatter”; **زِينْسَاز** “a saddler”; &c. &c.

143. These Contracted Participles are sometimes corrupted; for instance: **باْن**, a corruption of **مَانْ**, contracted from **مَائِنَدَه** “a remainer with,” or “waiter upon,” is added to many Nouns; as, **بَاغْبَانْ** “a gardener”; **دَرْبَانْ** “a porter”; **زِنْدَانْبَانْ** “a jailor.” In the same manner is **گَرْ** “both,” corrupted and contracted from **كَارْ**; which itself is here a part, or contraction (as it were), of the Compound Participle Active **كَارْكَنَدَه** “a worker,” and is thus added to Nouns; as, **زِرْگَرْ** “a goldsmith”; **آهْنَگَرْ** “an iron,” or “blacksmith”; **کُورْزَگَرْ** “a potter”; &c. &c.

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NOUNS OF PLACE.

144. The Persians have also adopted this Noun from the Arabic; as, **مَسْجِد** “a mosque” or “place of worship”; **مَنْزِل** “a station,” or “place of descent”; **مَعْبَر** “a ford over a river,” &c.: but still the genuine Persian form is

\* See p. 21.

frequently used; which is, to add **گاه**, meaning both *time* and *place*, to the Noun; as, **خوابگاه** “a bed” or “place of sleep”; **مَنْزِلْ گاه** “a resting-place”; **تخت گاه** “a throne-chamber,” and sometimes the “capital of the empire,” for the throne rests there; **شامگاه** “the evening,” or “the night-time”; **بیگاه** “untimely,” or “out of time”; &c. &c.

145. In like manner, **سِتَان**, **زار**, **دان**, **کَدَه**, **لَخ**, **سَار**, added to Nouns, all denote the places of any thing of which the Nouns bear the name; as,

| | | | |
|---|-------------------------------------|-------------------|----------------------------------|
| گُلستان | A rose-garden. | قلمدان | A penholder, or inkstand. |
| خَارِسْتَان | A thorny place. | شَمْعَدَان | A candlestick. |
| شُورَة زَار
or نَمَكْ زَار | { A salt-desert, or
a salt-mine. | كُوهْسَار | A mountainous country. |
| بَتَكَدَه | An idol-temple. | سَنْگ لَاخ | A rough stony place. |
| آتشَكَدَه | A fire-temple. | دِيو لَاخ | A place haunted by evil spirits. |
| &c. &c. &c. | | | |

146. Adjectives implying possession, plenty, mixture, or colour, are formed by prefixing the Nouns to the Particles **گُون**, **فَام**, **بَين**, **سَار**, **نَاك**, **مَند**, **وَر**, **دَار**, **آگِين**, **گِين**; as,

| | | | |
|-------------------|------------|-------------------|-------------------|
| غَمِيْن | Sorrowful. | خَوف نَاك | Fearful. |
| شَرم آگِين | Bashful. | شَرْهَسَار | Ashamed. |
| أُمِيدَوار | Hopeful. | زَمرَدِين | Emerald-coloured. |
| دانش وَر | Learned. | سِيه فَام | Black-coloured. |
| حَرَد مَند | Wise. | گَلَگُون | Rose-coloured. |
| زَهْرَنَاك | Poisonous. | &c. &c. &c. | |

147. Adjectives denoting *similitude*, or *fitness*, are formed by placing the Nouns before سا, آسا, وش, آنه, سلن, وار, &c. &c. ; as,

| | | | |
|---------|-------------------------------|-----------|--------------------------------|
| سحرسا | Like magic. | زنانه | Fit for women. |
| عنبرآسا | Like ambergris. | ديوسان | Demon-like. |
| ماه وش | Resembling the moon. | خورشيدسان | Resembling the sun. |
| مردانه | Manly; and also, Fit for men. | شاه وار | Prince-like, or Fit for kings. |

148. Some Adjectives, when intended to express *fulness*, *entireness*, *completeness*, or *variety*, are repeated, having the letter (!) *Aléf* interposed between them ; as لیالب “brimful”; سراسر “entirely,” or “from one end to the other”; گوناگون “of various colours”; &c. But the instances of these two or three classes of Adjectives are very few,—almost confined, indeed, to those above stated.

149. From the Compounds above mentioned, or any other Adjectives Compound or Simple, Abstract Substantives may be formed, by adding the Particle ی ; subject to the same conditions as already stated, when speaking of *Definite and Indefinite Nouns*\*.

150. Another class of these Abstracts is formed by placing the Third Person Singular of the Simple Preterite of a Verb before the Imperative of the same Verb ; or before the Third Person Singular of the Simple Preterite of the same, or of another Verb.

\* See the Rules on Definite and Indefinite Nouns, p. 32.

The Conjunction , is sometimes placed between them ; which is, however, never fully pronounced, but only serves as a (‘) Peesh on the last letter of the preceding word ; as, گفتگو or گفتگو “ conversation ” ; جستجو “ search ” ; خرید و فروخت or خرید و فروش “ buying and selling ; ” آمد و شد or آمد و رفت “ coming and going ; ” or “ frequenting ” ; &c. &c.

151. Others are made, again, by adding ؎ to the Third Person Singular of the Simple Preterite of a Verb ; as, کُتار “ speech ” ; رفتار “ motion ” or “ behaviour ” ; &c. &c.

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#### OF PREPOSITIONS.

152. Prepositions serve to connect words one with another, and to shew the relation between them. They are, for the most part, set before Nouns and Pronouns ; as,

پدر من از خانه بازار رفت “ My father went *from home to the market.* ”

من این کتاب را ب او دادم “ I gave this book *to him.* ”

153. Prepositions are of great use in all languages ; but in one particular they are of greater use in Persian than in any other language not similarly constituted ; inasmuch as, in Persian, they express all those relations which, in some languages, are chiefly marked by Cases, or the different endings of Nouns.

154. Prepositions are Separable or Inseparable. The Separable Prepositions are those which may be used separated

from other words; as, بِلَا “upon,” or “atop,” “aloft”; زَيْرٌ، فَرَازٌ “down”^۱; زَيْرٌ “above”; زَيْرٌ، فَرَازٌ “below,” or “beneath”; پَائِينُ “down”; پِيشُ “before,” or “in front”; فُرُودٌ، نَشِيبٌ “down”; پِيشُ “after,” or “behind”; سَوِيٌّ “towards,” “side of”; مَيْانٌ “between”; نَزِدِيكٌ، نَزِدٌ “near”; بَرَايِ، بَهْرِ “vicinity,” “neighbourhood”; نَزِدِيكِيَّ “for,” “on account of”; يَبْرُونٌ “out”; يَنْدَرونٌ “in.” To which may be added these four, borrowed from the Arabs; قَبْلٌ “before”; بَعْدٌ “after”; جَهَتٌ “toward”; جَانِبٌ “side.”

155. The Inseparable Prepositions are those which cannot be used separately; as, اَزْ “from,” “by,” “of”; اَبرَ، بَرَ “on,” “upon”; بِ “to”; باً “with”; در “in”; راً “for,” “to,” “of.” Some of these are often used two together, so as to form Compound Prepositions; as, اَزْفَلَازٌ “from above,” or “from top”; اَزْبَلَا “from the height”; اَزْشِيدَبٌ، اَزْبَيرٌ، اَزْپَائِينُ “from below,” “from beneath,” “from under”; اَزِسٌّ، پَسْ اَزِسٌّ “from behind”; اَزْسِيٌّ، پَسْ اَزِسٌّ “then,” or “afterwards”; اَزْپِيشُ “from before”; اَزْ “from”; اَزْمِيانٌ “from the middle,” “from the midst,” “from amongst”; اَزْنَزِيدِيكٌ “from near”; اَزْهَرٌ، اَزْبَرَايِ “from”; اَزْجَهَتٌ “for,” “because of,” “on account of”; اَزْبَيْرونٌ “from without”; اَزْدَارٌ “from within”; قَبْلَ اَزْ “before”; بَعْدَ اَزْ “after.” Taking اَزْ away, بِ (to), may be prefixed to all the foregoing Prepositions, except سِپْسٌ and بَعْدٌ. بِدر is very often used to signify “out-and-out,” “clear-out,” “quite out.” اَزْ is no more than اَزْ contracted, and therefore

may be used instead of it, but must always be prefixed to the Preposition: the use of it is, however, chiefly, if not wholly, confined to poetry.



### OF CONJUNCTIONS.

156. There are, in Persian, Simple as well as Compound Conjunctions. The following are the Simple Conjunctions: وُ * “and”; هُمْ نیزْ, هُمْ “also,” “likewise”; اگرْ or گرْ “if”; يا “or,” “either”; جزْ مگرْ “unless,” “rather”; کهْ چهْ “for,” “because,” or “whether.”

157. Compound Conjunctions are of various sorts. One sort is composed of two Conjunctions; as, وَأَكْرَرْ or گرْ وَگرْ “and if”; وَيَا “and or”; وَلِيْكَنْ, وَأَمَّا which latter is also abbreviated, thus بَلْ, لِيْكَنْ “and but,” “nevertheless”; بَلْهَهْ “but rather,” or “perhaps”; وَكَرْجَهْ, اَكْرَجَهْ, گَرْجَهْ “although,” “and although,” &c. Another sort is compounded of a

* This Conjunction is borrowed from the Arabs, and is pronounced وَ va ; but it is not always distinctly articulated in Persian. Very often, when coming between two words, especially when such words have a natural affinity or any other relation one to another, the وَ is used as a vowel; and it serves only as پیش (‘), or the vowel ی in English, as if placed on the last letter of the first of the two words; as, پَدَرُوْ مَانَدَرْ “the father and mother”; رَوْزَوْ شَبْ “day and night”; گَرْم وَسَرْدْ “warm and cold,” &c.; which are not usually pronounced “Pedar va mandar,” “Rooz va shab,” “Garm va sard”; but, “Pedarū mandar,” “Roozū shab,” “Garmū sard,” &c. &c. The following Conjunctions are also borrowed from the Arabs: لِيْكَنْ, بَلْ, أَمَّا لَيْكَنْ, بَلْ “but”; بَلْ “rather.”

Conjunction and a Preposition ; as, بَعْدٌ "excepting"; بِهِمْ, "with them", باهُمْ, "together"; &c. &c.

158. Other Compound Conjunctions are formed by the union of Adjectives, Prepositions, Adverbs, Pronouns, and Conjunctions ; as, هَرَجَنْدَهُ, هَرَجَنْدَهُ وَهَرَجَنْدَهُ "although," "notwithstanding," &c.; زِيرَاكِهُ, زِيرَا, بِنَلَبَرَانِ "because," "therefore," &c. ازَّاينَ سَبَبْ, ازَّاينَ رَخْصَتْ "because," "therefore," &c.

159. A Preposition alone is sometimes used as a Conjunction ; as, پس "then"; بی "without": and sometimes a Noun also ; as, خواه "whether"; &c. &c.

160. Conjunctions and Prepositions being equally essential to discourse, since they form that class of words called *Connectives*, without which there could be no language; some further remarks, joined with a few examples on the nature and the use of Conjunctions, may not be unacceptable to the learner.

161. Conjunctions are principally divided into two sorts, the Copulative and Disjunctive.

The Conjunction-Copulative serves to connect or to continue words or sentences, by expressing an addition, a superposition, a cause, &c.; as,

او وَبِرَادَرْشِ دَرَلَندَنْ مِيَباشَنْدَنْ He and his brother reside in London.

من خواهَمْ رَفَتْ اگرَاوَهَرا رَخْصَتْ دَهْدَهْ I will go, if he would give me permission.

من نَرْفَتْمِ زِيرَاكِه مِيدَرْسِيدَمْ I did not go, because I was afraid.

&c. &c. &c.

162. The Conjunction-Disjunctive serves also to connect or to continue words or sentences : but instead of connecting their meanings, as the Conjunctives do, they disjoin them, or set them, as it were, in opposition ; as,

- |                             |                                                   |
|-----------------------------|---------------------------------------------------|
| یک فنجان چای بی شیر میں بدہ | Give me a cup of tea,<br><i>without</i> milk.     |
| از همه کس پرسید مگر از من   | He asked every body, <i>except</i> me.            |
| خادم من رفت اما بر نگشت     | My servant went, <i>but</i> he<br>did not return. |

163. These two kinds of Conjunctions may further be subdivided in the following manner.

Conjunctions that unite both sentences and their meanings : they are either *Copulatives* or *Continuatives*.

The former may join all sentences, however incongruous in signification ; as,

سعدی شاعر خوبی بود و هند بسیار گرم است

Sady was a fine Poet, and India is very hot.

The latter join those sentences only which have a natural connection ; as,

سبزه در صحراء یافت نمیشود بجهت اینکه باران نیامده است

No verdure is found in the fields, *because* there has been (come) no rain.

پند پدر ترا بستوچه او خیر خواه است

Listen to the advice of thy father, *for* he is thy well-wisher.

164. Continuatives are also of two sorts, *Suppositive* and *Positive*.

The former denote connexion, but not actual existence ; as,

آفتاب ترا خواهد سوخت اگر بیرون بروی

The Sun will scorch thee, *if* thou goest abroad.

The latter imply connexion and actual existence at the same time ; as,

**تُو خُدْ اَتَرْسِي زِيرَاكَهٖ پِدَرُومَادَرَتْ اَعْزِيزْ مِيدَارِي**

Thou art a God-fearing man, *since thou lovest thy parents.*

165. Again, Positive Continuatives are either Causal or Collective. The former subjoin causes to effects ; as,

**اَزْدَرَخْتْ اَفْتَادْجَهٖ شَاهْخَهٖ تَابْ نَيَاوَرَدْ** He fell from the tree *because the branch could not bear (him).*

The latter subjoin effects to causes ; as,

**اوْابَلَهٖ اَسْتْ زِينَرُو نَمِيقَهَمَدْ** He is a fool, *therefore, he does not understand.*

&c. &c. &c.

166. Disjunctive Conjunctions, which unite sentences, while they disjoin their meanings, are either Simple, which merely disjoin ; as, آن يأَسْبَ أَسْتْ ياخَرْ “ That is *either* a horse or an ass”; or Adversative, which both disjoin and mark an opposition ; as, آن أَسْبَ نِيَسْتْ بَلَكِهٖ خَرَسْتْ “ That is not a horse, *but* it is an ass”; &c. &c.

167. Adversative Disjunctives are divided into *Absolute* and *Comparative* :—Absolute, as when I say, من بیدار بدم امّا تو نبودی “ I was awake, *but* thou wast not.” Comparative, as in this example : این اَسْبَ رَوَانْتَرازْ آسْتْ “ This horse is swifter *than* that”; &c. &c.

168. Adversative Disjunctives are further divided into *Adequate* and *Inadequate* :—Adequate, as when it is said, او خواهد آمد مگر بیمار باشد “ He will come, *unless* he be sick”; that is, his sickness only will be an adequate cause to prevent his coming. Inadequate, as in this sentence, او قبیل نخواهد گرد اگرچه مسکین باشد “ He will not accept (it), *although* he be poor;” that is, his poverty will not be a sufficient or adequate cause to make him accept it; &c. &c.

OF INTERJECTIONS AND EXCLAMATIONS.  
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169. Interjections are words thrown in between the parts of a sentence to express the passions or emotions of a speaker. They may, however, be termed Exclamations when they occur at the beginning of a sentence ; that is, when the speaker begins his speech by uttering one of these words first ; as, *اَرْشِدَتِ بِيَمَارِيْ اَنْسُوْسْ كِهْ قُوَّتِ حَرَكَتْ نَدَارَمْ* “From extreme illness, *alas!* that I have not the power of moving.” or, *اَفْسُوْسْ كِهْ مَرْغَتْ اُورَا اَمَانْ نَدَادْ* “*Alas!* that death gave him no quarter !” &c. &c.

170. The Persians have borrowed most of their Interjections from Arabic ; in which latter language they are pretty numerous. They are not, however, a set of words without definite meanings in themselves ; as, “oh!” “ah!” “hem!” “ho!” &c. : but, on the contrary, they are all of them significant words, and some even short sentences, used as Interjections ; because their very meanings express the passions or emotions which the speaker intends to express. Nor are their uses always confined to these modes of expression ; but are otherwise employed as Adjectives, as Substantives, as Verbs Simple or Compound, just as they happen to be. Similar instances are numerous, even in English. What are, for instance, “O misery!” “Death!” “Shame!” &c. but significant words, used as Interjections, as well as otherwise ?

171. The following is a list of the principal Interjections used in Persian ; which are, with the exception of those marked P., all Arabic :—

172. Interjections expressing regret or sorrow are, حَيْفٌ P. “Alas!” حَسْرٌ P. “Pity!” حَسْرٌ P. “a sigh.”

173. Those which intimate grief, distress, or want of help, are, دَخِيلٌ، أَمَانٌ P. “O quarter!” فَرِيادٌ P. “Cry!” بُيدَادٌ P. “Injustice!” يَارَبٌ “Tyranny!” يَارَبٌ “O Lord!”

174. Such as are expressive of admiration, both real and ironical, are آفَرِين P. “create!” (that is, O Lord, let us have more!) تَبَارَكَ اللَّهُ، بَارَكَ اللَّهُ “God is mighty!” مَرَحْبَا (Welcome!) وَاهْ، بَاهْ، وَاهْ، وَاهْ! “God has willed!” وَاهْ، بَاهْ، وَاهْ، وَاهْ! “Heigh-ho!” or “Bravo!” &c. &c.

175. Of aversion, or disgust: مَبَادَا P. “May it never be or come to pass!” نَعُوذُ بِاللَّهِ، عَيَادًا بِاللَّهِ “God protect us!” أَسْتَغْفِرُ اللَّهَ “God forgive me!” &c. &c.

176. Of lamentation, mourning, &c.: فُغَانٌ P. أَفْغَانٌ P. “Lament!” “Oh!” “Alas!” وَأَوْيَلًا، وَاهِي “O misery!” وَاحْسَرَنَا “O loss!” “O pity!” &c. &c.

177. Of hatred and contempt: أَفْ “Fie!” &c. &c.

178. Of a call of the attention: هَلْنَ P. أَيْنَكَ P. هَلْنَ P. “Lo!” “Behold!” “Hark!” to all of which أَيْ “O!” also may be prefixed.

179. We may now give a few examples of the introduction of the above into sentences.

فَرِدَا انْشَاءَ اللَّهِ بِدِيدَنِ شُمَا خَوَاهِمْ آمَدْ To-morrow, please God! I will come to see you.

آسَبْ شُمَا دِيرُوزْ مَاشَاءَ اللَّهِ چَهْ خُوبْ How well, as God willed yesterday, did your horse run?
دوید

بِرَادِرِ مَنْ أَفْسُوسْ كِه بِشِدَّتْ بِيَهَارْ My brother, I regret, is very seriously ill.
آسَتْ

آهَ آزَانْ هَمَهْ مِهْرَ بَانِيهَا كَهْ أُوبَاتُوْ كَرْدْ Alas! for all those kindnesses which he exercised towards thee!

مُرجَبَا اِيْنْ صَلْحَهْ رَا بِسْيَارْ خُوبْ نِوشتَهْ Bless thee! thou hast written this page very well.

أَفْ چَهْ قَدَرْ زَحَمتِ بِيْفَائِيْدَهْ مِيدِهِيْ Fie! how much useless trouble thou givest!

أَيْ واَيْ كَهْ مَرْدُمْ اِينْ شَهْرَازَكِرْسَنْكِيْ مَرْدَنْد O misery! the people of this city all died of hunger!

&c. &c. &c.



OF ADVERBS.

180. Adverbs being parts of speech which express some quality or circumstance respecting what are called Verbs, are, in Persian, chiefly Nouns, Participles, and Prepositions; or are derived from, or made up of, different combinations of these parts of speech, with or without Particles, in the following manner:—

(1) Of Number: as, يَكْبَارْ “once”; دُوبَارْ “twice”; سَهْ بَارْ “thrice”; &c. &c.

(2) Of Order : as, اولین "first"; اوّل مرتبه، اوّلا، تَخْسُتِينْ "secondly"; سیوم مرتبه، سیوْمین و سیوم، سیوْم "thirdly"; رابع اوّلیا دوم، دومین "fourthly"; &c. &c.

(3) Of Place : as, اینجا "here"; آنجا "this way," آنجا "this direction," &c.; آنسو، آنجا "there," آنجا "that way"; &c. &c.

(4) Of Interrogation : as, کدام جا، کجا "Where ?" کو "What place ?" "What way ?" "What direction ?" &c. چند "How many ?" "In what manner ?" چون "How ?" "Wherfore ?" چرا "Why ?" "On what account ?" "For what cause ?" چه قدر "How much ?" "What quantity ?" &c. &c.

(5) Of Time Present : as, حالا، اکنون "now"; همین زمان، همین دم "just now," "this instant," "this very moment"; امروز "to day"; امشب "to night"; امسال "this year"; &c. &c.

(6) Of Time Past : as, قبل از این، پیش از این "before this"; قدیم، پیشین "anciently"; پیشتر، پیش، از پیش "yesterday"; دیشب "last night"; پارسال پارین "last year."

(7) Of Time to Come : as, فردا "to-morrow"; دیگر روز، روز دیگر "the next day"; فرد اشب "to-morrow night"; شب دیگر "the next night"; پس فردا "the day after to-morrow"; پس فرد اشب "the night after to-morrow"; سال دیگر "the

next year"; ماهِ دیگر "the next month"; هفتهِ دیگر "the next week"; or سالِ آینده، ماهِ آینده، هفتهِ آینده "the coming or approaching week, month, and year." سپس، بعد از این "henceforth," "in future," "hereafter," &c.; پس از این، آینده "by-and-bye," "presently, &c.: فی الفور "immediately," "instantly," "directly," &c.

(8) Of Time Indefinite: as, بُسیار بار، بُسیار، مکرر، با رها, "often," "many a time," "oftentimes"; گاهگاهی "occasionally"; گاه و قدمی "sometimes"; زود "soon"; کمتر "very seldom"; نادر "rarely"; همواره، همیشه "always," "ever"; پیوسته "constantly"; روزانه، دیویجه، هر روز "every day," "daily"; سالیانه "every year"; هرساله "yearly"; هرماهه "every month"; ماهیانه "monthly"; هر هفتة "every week"; هر دم "weekly"; هر دم "every moment"; دیدم "momentarily"; دیگر بار، دیگر، باز "again"; &c. &c.

(9) Of Quantity: as, بُسیار "آن دک" "little"; کم "much"; وافر، فراوان "خیلی" "greatly," "a great many"; "abundantly"; کافی "sufficiently"; بس "enough," "only"; همین "even," "even this only."

(10) OF MANNER OR QUALITY.

181. Adverbs of Quality are the most numerous: they are generally formed by adding the termination آن (which answers to the English "ly") to an Adjective, whether Simple or Compound; as, دلیرانه "bold-ly";

دانشمند “learned-ly”; &c. Every Compound Epithet, therefore, with very few exceptions, can be thus used as an Adverb\*.

182. Participles Present are also used as Adverbs: they may be Simple; as,

أُنالانْ بِمَنْ كَفَتْ He spoke to me lamentingly.

وَيْ خَنْدَانْ أَرْزَمْ بِرْسِيدْ He asked me smilingly.

or Compound; as,

بِرْخَاشْ جُويَانْ آمدْ He came contentiously, or in a manner evidently seeking contention, i.e. to pick a quarrel.

گَرِيهَ كَنَانْ بَرَدَرِ سَرَايِ شاهَ رَفَتْ He went weeping to the gate of the palace of the king.

183. Compound Past Participles are likewise employed as Adverbs; as,

دِلْشِكَسْتَهْ بازَكَشْتْ He returned broken-hearted.

In fact, every Noun which describes a Quality, Manner, or Attribute, may be employed in Persian as an Adverb.

(11) Of Doubt; as شاید “perhaps”; باشد “it may be” or “may happen”; توادد “possibly”; بُوكه “peradventure”; &c.

(12) Of Affirmation; as، همانا، هرآینه “certainly”; بُشكه، بُشك، بلاشك، لاشك، ييشك “undoubtedly”; بُهمه چيز، بُهمه ساخته “without any doubt whatever”; بُهمه ساخته “without artifice.”

\* See the List of the Compounds, Adjectives and Epithets, p. 103, 4.

(13) Of Negation; as, هرگز “never”; نه “no,” “not”; أبداً, مُطلقاً, “not at all”; هیچ وقت “at no time”; هیچ چیز “nothing whatever”; in no wise”; هیچ کدام “none whatever”; هیچ کس “no person”; هیچ باب “on no account;” &c. &c.

(14) Of Comparison; as, فرزن, آفرون, بیشتر, زیادت “more”; کمتر “much-more”; اکثر, اغلب, بیشترین “most”; بسیارتر “least”; خردتر, خرد, کوچک, کوچکتر “small”; اقل, موازی, کوچک, کوچکتر “smaller”; مساوی “alike”; میل, موازی “equal”; موازی “parallel”; محادی, مقابل, روپرو, موازن, هموزن, موازن “of the same weight.”

184. Prepositions, or even Adjectives, singly, in some instances, become Adverbs, by their application merely, *without* suffering any change; as in these phrases:

رفتن مانزدیک است (The time of) our departure is near (at hand).

پس چرا آزمَن شکایت میکنی Why, then, dost thou complain of me?

&c. &c. &c.

185. The following sentence will better explain the manner in which Adverbs are used in Persian:

من یکبار بدبندش رفتم I went to see him once.

186. When the Adverb “once” is employed in English, it may mean indefinitely; namely, “*once upon a time*.”

In Persian, in such instances, the Indefinite Particle **ی** is added to the Adjective بار; as,

بَارِي بِدْيَدِنَشْ رَفَتْ *Once upon a time, he went to see him.*

It may be used without any emphasis being intended; as, “Once I went to see him.” Either of the two foregoing phrases, in Persian, may be employed here; when the context *will do the rest.*

187. It may, in English, mean “*one time only*,” i.e. neither “*more nor less*.” Now, in Persian, the Adjective-Adverb بس “sufficient,” or “only,” must also be used with the other Adverbs in manner following:

مَنْ يَكْبَار بِدْيَدِنَشْ رَفَتْ وَبْس I went to see him, *only once.*

أُو دُوسَاعَتْ بَا مَنْ بُودْ وَبْس He was *only two hours with me.*

يَكِي آزْايشَانْ خَنْدَانْ بُودْ وَبْس One of them was *smiling only.*

188. Sometimes the Adverb **هَمِينْ**, the Adjective **تَنْهَا** “alone,” or the Adjective-Adverb **تَنْهَائِي** “singly,” are used with بس, or employed instead of it; as,

هَمِينْ يَكْبَار آزْمَنْ پُرسِيدْ وَبْس He asked me only once, and no more.

مَنْ تَنْهَا آزْتُوشِكَايَتْ هُمِيكُلَمْ وَبْس I complain of thee alone, and only.

شُمَا هَمِينْ تَنْهَا آزْمَنْ پُرسِيدِيدْ You asked of me alone.

ايشَانْ هَمِينْ تَنْهَا هُمِيگُفتَنْدْ وَبْس They alone were speaking, and no one else.

اکْثُونْ آزْمَنْ بشُنُو Listen to me now!

اَزْ چندِ دِینِ چِهْتُ مَنْ اَيْنِ اَسْرَارَ اَخْرِيدَمْ I did not buy this horse, for several reasons.

اوَّلَا اِيْنِكَهْ پِيرَاسْت First, that it is old.

دوم or ثانِيَا اِيْنِكَهْ لَنْگَسْت Secondly, that it is lame.

ثالثا or سِيْم اِيْنِكَهْ بَدَرَ لَنْگَسْت Thirdly, that it is of a bad colour.

&c. &c. &c.

دِيرُوزْ كَجَارْ فَتَهْ بُودَيْ Where hadst thou gone yesterday?

چِرامِيْپِرسِي Why dost thou ask?

اَزْ اَنِيْكَهْ دُوْبَارَ دَرَزَدَمْ وَكَسَيْ جَوابَ نَدَاد Because I knocked at the door twice, and no one gave me an answer.

چِهْ وَقْتَ بُود What time was it?

دَرَسْتَ خَاطِرَمْ نِيْسَتْ مِيْتَوا نِسْتَ كَهْ I do not exactly recollect (it is not exactly in my recollection): it might have been

ظَهَرْ بَاشَد mid-day.

189. The learner will observe, that the Adjective درست "perfect" has here been employed as the Adverb "exactly," without having suffered any change of form: so he may also remark with regard to the Adjective خوب "good," or "well," in the following sentence:

خوب تَأَمَلْ بُكْنِ شَايَهْ خاطِرَتْ بِيَايَهْ Think well! it may perhaps come into thy recollection.

حالا خاطِرَمْ آمَدْ يَكْسَاعَتْ بَعْدَ اَزْ ظَهَرْ بُود Now I recollect (or it is just come into my recollection); it was an hour after noon (one o'clock).

از کجا بخاطر آمد Whence came it into thy re-collection?

از مردوان که اغلب در ساعت یک بچاشت میروند From (seeing) the common labourers, who *mostly* go to (their) meals at *one o'clock*.

این چه دخل بدرزدن دیروز شمادارد What has this to do (what connection has this) with your knocking at the door *yesterday*.

چرا که چون من محروم‌مانه از درخانه شما برهمیگشتم جمعی از آنها را در کوچه دیدم Why, because just as I was returning, disappointedly, from the door of your house, I saw a number of them in the street.

این هرگز دلیل نمیشود براینکه شما ساعت یک بدرخانه من آمدید This can *never* be considered (become) a proof that you came to the door of my house at one o'clock.

چرا نمیشود Why not?

از این سبب که عمله همیشه و هر روز در ساعت یک مقرر بچاشت نمیروند For this reason, that the workmen do not *always*, and *every day*, go to (their) meals *exactly* at one o'clock.

چه من بسیار دیده‌ام که ایشان در ساعت دو غذا میخورند For I have *often* seen them eating their food at *two o'clock*.

و دیگر آنکه جمعی عمله راتنها در کوچه دیدن آبادلیل نیست که البتاً ایشان بخوردن میروند And again, to see merely (تنبا) a number of workmen in the street, is by *no means* a proof that, *positively*, they are going to eat.

حالاًس است شما خیلی خوب مسلطی هستید It is *enough*, now: you are a *very good* [ironically used] logician.

آمّا راست بگو فردا خانه خواهی بود یانه But tell me (speak), *Really,*
wilt thou be at home *to-mor-*
row, or not?

خدا میداند وس God *only* knows.

مگر انيکه بگوئي کي خواهي آمد و آلتنه Unless thou shouldst say *when*
thou wilt come, and dost
come *accordingly.*

بيانی يكساعت پيش از ظهربي شك وعده I promise that I will come,
without fail, an hour before
noon.

بسير خوب اگر ميتواني زودتر هم بيانی Very well: if thou canst, come
earlier even: there is no
objection (lit. harm).

OF DIMINUTIVE NOUNS.

190. This class of Nouns has a very extensive and peculiar application. With a complete knowledge of the properties of a Persian Noun, and of the changes which it undergoes by grammatical inflection, the mode of imparting to them a diminutive signification would appear to be simple and obvious, and scarcely of sufficient importance to require separate illustration; especially when we consider the vast power of expression, and the unlimited variety of epithets existing in the Numbers of the Persian Adjectives, and their susceptibility of almost infinite combinations with other Parts of Speech.

The fact, however, is, that, in the Persian Language, these Nouns constitute quite a separate class, and their forms are of a very perplexing nature; contrary to that general uniformity and simplicity which characterizes the

grammar of this Language. One cause of this peculiarity, perhaps, is, that the Affixes (four in number, ش , شـ , شـ , شـ) which—being added to a Noun—at one time express simply *smallness of size*, at other times impart to it other meanings; such as, *tenderness*, *pity*, *contempt*, *artificial* things in imitation of nature, *nicknames*, &c. &c.

Hence these Particles are not exclusively appropriated to one particular purpose, but vary their office when added to different classes of Nouns ; and a foreigner may experience some difficulty in duly comprehending the use and application of these Affixes.

The difficulty, however, will in general be experienced by the Student only in writing Persian ; for in reading any respectable Persian book, he will always find the context so clear, that, if he understands what he reads at all, he will readily comprehend what a Noun, having any of these Affixes, is intended to express : but in *writing*, if he cannot trust to his knowledge of the idiom, he need not make use of them to express any of the different meanings above mentioned. Some Adjectives, Adverbs, Epithets, &c., may equally be, and are, by the Persians, universally employed for that purpose, as already stated.

191. I will now proceed to explain, as clearly as I can, how Diminutive Nouns of various kinds are formed in Persian, by the aid of the four Particles above specified.

192. OF THE DIMINUTIVE PARTICLES,

WHEN ADDED TO
THE NAMES OF RATIONAL BEINGS.

(1) The Particle <sup>ك</sup>، when added to the names of Rational Beings, may simply denote Diminutiveness ; as, مَرْدُك “a small man”; زَنْكُ “a small woman”; پِسْرُك “a small boy”; دُخْتَرُك “a small girl.” In this sense, however, unless jestingly, it is seldom used.

(2) When added to a Noun of this class, and not intended simply to express Diminutiveness, an Adjective must be added, to define the meaning, which, in this case, however, is not always of a favourable nature ; as, مَرْدُك پَارْسَا “a good holy man”; مَرْدُك شَرِيرٌ “a wicked man”; &c. &c.

(3) It may be used in an endearing sense, to imply Pity, Affection, Regret, &c.; as, طِفْلِكِ مَنْ بِيْمَارْسَتٍ “My poor dear child is sick”; &c. &c.

(4) With the letter <sup>ك</sup> added to the <sup>ك</sup>, so as to make it <sup>كك</sup>, it may imply “*contempt*,” with or without an Adjective ; as, أَيْ مَرْدَكَهُ “O thou fellow!” اِنْ زَنْكَهُ “Why, this woman”; &c. &c. But this is restricted to Grown-up persons ; for in the case of a Boy or a Girl, the <sup>ك</sup> alone (also, with or without an Adjective) is quite sufficient to imply the contemptuous sense ; as, پِسْرَهُ “a naughty boy”; دُخْتَرَهُ “a good-for-nothing girl”: or, پِسْرَهَزَهُ “a profligate boy or youth”; دُخْتَرَهَبِ حَيَا “a shameless girl”; &c. &c.

193. The Particle <sup>چ</sup> is never added to the names of Rational Beings.

194. OF DIMINUTIVE PARTICLES.

WHEN ADDED TO
THE NAMES OF IRRATIONAL BEINGS.

In Persian, we may say خَرْكٌ، أَسْبَكٌ، signifying “a small horse,” “a *small ass*,” &c. &c.; and the Adjectives خُردٌ or خُردٌ كُوچُكٌ “little” or “small” may at the same time be used; as, أَسْبَكٌ كُوچُكٌ “a little horse”; خَرْكٌ خُردٌ “a small ass”; &c. &c.

195. It may also be added to this class of Nouns, to imply *pity* or *compassion*, &c.; but in this meaning it is generally accompanied with an Adjective; as, خَرْكٌ مُسِكِينٌ “the poor wretched ass”; گاوِک خَسْتَهٌ “the poor tired ox”; &c. In both these senses, however, it is more usual to add the Particle ک, with or without an Adjective, to the Generic Noun حَيْوانٌ or جَانُورٌ “Animal,” for Beasts of all kinds; and to مرغٌ “Bird,” for Fowls of all descriptions; as, حَيْوانَكٌ “poor little creature,” or merely “little creature”; مرغَكٌ “poor little bird”; &c.; or حَيْوانَكٌ خَسْتَهٌ “the poor jaded beast”; جَانُورَكٌ ضَعِيفٌ “the weak miserable animal”; &c. &c.

196. It is at the same time to be observed, that حَيْوانٌ is chiefly to be used for Domestic Animals, Quadrupeds, and Fish; while جَانُورٌ applies to Wild Beasts, Reptiles, and Vermin, of all kinds.

197. The Particles ک, چ, and ئ, are never added to this class of Nouns.

198. OF DIMINUTIVE PARTICLES,

ADDED TO
INANIMATE THINGS.

The Particles **ك** and **چه** are most extensively used, in Persian, with this class of Nouns :

- (1) To indicate Smallness of Size ; as, حوضك “a little pond”; باغچه “a small garden.” But in this sense the affix **چه** is mostly employed.
- (2) To imply things made in imitation of nature, or other works of art : and under these heads are to be included toys, and all those things which are made for pastime, resembling, or having a connexion with any thing really useful or important.

199. The Particle **ك** is, however, most commonly employed in senses such as these ; i.e. آنستك “a little image” (from آدم “a man”); صورتك “a little insignificant picture,” scratched, as it were, upon a piece of paper, or daubed upon a wall; (تصویر being the proper word for a regular “picture,” and both derived from the primitive Arabic Substantive صورۃ “a form” or “a likeness.”) In like manner, کاغذك means a “kite” (“a fictitious bird,’ as Dr. Johnson terms it, ‘made of paper’); کاغذ being the Persian for “paper”; &c. &c.

- (3) The Particle **ك** is again added to the Noun, when the intention is to express the application of it to the performance of an action out of its ordinary use ; as, چشمك “a significant *wink* of the eye”; دستك clapping the

hands for mirth or applause ; **گوشك** *listening*, by *stealth*, to what is going on ; **پشتك** making a somerset, so as to fall upon the back ; &c. &c. (**دست**, **کوش**, and **پشت**, meaning the *hand*, the *ear*, and the *back*, respectively).

200. Many additional instances of the use of these (so-called) Diminutive Particles, with still more numerous modifications of their meanings, might be cited ; but it will probably be thought that quite sufficient attention has already been bestowed upon this comparatively unimportant part of the Grammar. The reason of my having dwelt upon it at so much length, is, that the Persian Language, being constitutionally poetical, is usually very figurative ; and, notwithstanding its simplicity and regularity of its general construction, it still abounds in pithy and concisely subtle expressions, chiefly perhaps arising out of these *little things*. Now, unless a foreigner—for whom, after all, Grammars are written—obtains a competent knowledge of phrases and idioms of this nature (I speak from experience), he can never master any language. He may indeed go on reading ever so much, but he will never *satisfy himself*; or write ever so many books, but he will never *satisfy others*.

201. The following dialogue between two friends may, after all, perhaps give the best idea of the mode in which these Diminutive Particles are employed in Persian :—

Who is that *fellow* ?

1. آن مرد که کیست

Of whom dost thou speak ?

2. کرا میگوئی

Of that person, who, with the *small box* under his arm, is standing yonder.

است

Knowest thou not Hasan,
the goat-dancer? He is of
some celebrity in this town.

2. حَسَنٌ بُزْبَارُ اَنْمِيْشِنَا سِيْ اُوْدَرَائِينَ شَهْرٌ

شَهْرَ تَكِيْ دَارَد

I had often heard of a
“monkey - dancer”; but a
“goat-dancer” must be *something altogether new*.

1. مَيْهُونٌ بازْ مَكَرَ شَنِيدَه بُودَمْ آمَّا بُزْبَارٌ

بَايَدُ كَهْ چِيزِكِ تَارَه باشَد

2. اِسْمِ مَيْهُونٌ مَبَرَكَه جَانَورَكِ مَعَصِيْسَتْ

1. مَگُوكِه مَقْلِدَكِ غَرِيْبِيْسَتْ

2. مُنْتَهَا شِ اِيْنِسَتْ كَهْ نِيشَكِ وَامْيِكَدَه

يَاْچَشَمَكِ هَيْزِنَه يَاْپِيشَتَكِ بَرْمِيدَرَد

1. مَگَرَائِينَ بُزْكِ شَهَا سِحْرِ مِيْكَنَه

2. سِحْرَدَرْ كَارِيْسَتْ آمَّا اِيْنَ حَيْوانَكِ

باْزِيْچَه چَنَدِه مِيْ آرْدَكَه بُسْيَارِ مَتْعَجَبَه

1. يَكِيْ آزَانَهارَا تَعْرِيفَ كَنْ بِه بَيْنَيْمِ

2. مَثَلًا صَاحِبَشِ چَنَدِه پَارِچَه چُوبِ دَارَد

مَدُورِ هَمَه بِيْكِ اَندَازَه وَهَرِيْكِ بَقَدَرِ

يَكُوْجَبِ اَولِ يَكِيْ رَا مِيْكَنَه دَارَد بَالَّا يَ آنِ

صَنَدِ وَقَچَه روِيْ زَمِينِ بَرْزَه بِرْمِيجَه دَه بَالَّا يَشِ

آنِ وَقَتِ يَكِيْ دِيْغَرِ بَالَّا يَ آنِ مِيْكَنَه دَارَد

بَارِزَه بِرْمِيجَه دَه بَالَّا يَشِ وَهَمْجِيْنِ تَادَه

دَوازَدَه پَارِچَه چُوبِ وَبَرْزَه بَالَّا يَ هَمَه

O, don't mention the name
of the monkey! for it is a
disgusting creature.

Do not say so; for it is a
wonderful little *mimic*.

The extent of which is,
that it *grins*, or *winks*, or
makes a *somerset*.

Perhaps this *wonderful goat* of yours, then, performs
some magic?

There is no magic in the
case; but this *little animal*
exhibits *several tricks* that
are very surprising.

Describe one of them: let
us see.

For instance: its master
has several *little round pieces*
of wood, all of the same size,
and each about a span long.
First, he places one of them
on the top of that *box* upon
the ground: the *little goat*
jumps upon it. He then
puts another on the top of
that: again *the clever goat*
jumps on the top of it:
and so on, to the number
of ten or twelve *bits of
wood*: and the *goat*, stand-
ing on the uppermost of all;

at one time moving *its beard*,
and at other times shaking
its head, in a manner to kill
one with laughing.

ایستاده گاهی ریشکی میجنباند و گاهی
سرکی حرکت میهند بطوری که آز
خنده آدم را میکشد

Enough of goats and monkeys! Each, in such *sort of tricks*, is a perfect *little devil*.—Now tell me, How is thy boy to day? Is he any better?

1. بس از بزویهون هریک دراین بازیچها
شیطانک تماهیست حالابگو پسرت
امروز چه طوراست همچ بهتراست

Poor child! his back is very painful: last night he could not sleep at all.

2. طفلک پشتش خیلی پردردست دیشب
همچن خوابید

His pedagogue must be a strange *petty tyrant*!

1. این ملامکتی باید ظالمک غریبی باشد

He himself is not so bad: his wife, too, is a *good sort of woman*: but as to that *vile assistant* of his, he is worse than any thing thou canst name!

2. خودش انقدر بد نیست زنش هم زنک
خوبیست آما آن نایبک نادرستش آز
هر چه بگوئی بد تراست

Why, this *wretched youth* must be insane, to believe thus to the children!

1. این جوانک باید دیوانه باشد که
بااطفال همچور فتار میکند

He is not quite so insane as you imagine, neither. Art thou aware of his *cunning contrivance*, by which he frightens the *little birds*, that they may not go near his *orchard*?

2. همچوهم که شهلا خیال میکنید او دیوانه
نیست از تمھید کش خبرداری که
مرغکهای کوچکرا چه طور میترساند که
نزدیک بازچه اش نزوند

I have never heard (of it). What does he do?

1. هرگز نشنیده ام چکار میکند

He has taught the boys some of these *low vulgar songs*: and, several times daily, he sends them out into his *orchard*, saying, "Let one of you sing these little *verses* out loud, while the rest join in chorus, and *clap their hands*." See what low morals this *dissolute fellow* teaches the poor innocent children; besides hindering them from (prosecuting) their regular studies!

2. چندی از این تصنیفکهای هرزة به
بچهایاد داده است و روزی خپدبار
بیرونشان میفرستد بیانچه و میگوید
یکیتان این شعرکهارا بلند بخواند و باقی
بیهمان نوادستک بزنید ببین که این
او باشک چه اخلاقی رزیله بطفلکها می
آموزد بعلاوه اینکه از درس مستمری
بازمیداردشان

Profligate (call him) as much as you will; but this clumsy contrivance of his can never prove that he possesses any cleverness; for one boy, with a *bird-clapper* (چوب from چوبك "wood"), would be sufficient for the purpose: and if the boys, each in his turn, [were to go and] shake the *bird-clapper*, there would be no occasion for any of them to neglect his *little book*.

What you say is true; but a wicked wretch, for the sake of (saving) a *cup* of water, does not care if a whole city burns.—*That clapper* he must *buy*!—Dost thou understand me, or not?

1. او باش هرجه بخواهی اما این تدبیر
پوچش هرگز دلالت نمیکند براندیکه او
زکاتی دارد چه یک طفل با چوبکی کفایت
این مطلب میکند و آگر اطفال هریک
بنوبت خود چوبک بزنند هیچکد امرا
احتمای نیست که آزکتا بچه اش
فراموش کند

2. آنچه شما میگوئید راست است اما شریر
برای یک طاسک آب آگر شهری بسوزد
پروانه دارد آن چوبک را باید بخرد میابی
یانه

Very well; but if the boys, at play-time, should fly (their) kites in the *garden*, no winged creature would dare to fly near that place: [thus the object would be gained] without any expense on the part of that *miserly fellow*.

This is also true; but [this scheme] also is not without *danger*.

Whence [arises] the danger?

Perhaps, when they are playing and running about, they may break some *young tree*, or trample upon some *little plant*: (or what is) worse than all, they may now and then finger a *little fig*, or *handle a small apple*, and so on: but when they are altogether, *clapping their hands*, they cannot attend to other *little practices*.

According to my notion (of justice), the punishment of this *worthless wretch* would be, that having tied him to a post, in the public gardens of the city, there they should leave him, in order that, at one and the same time, the birds may be frightened away, and other assistant schoolmasters may take warning.

1. بُسْيَارْ خُوبْ أَمَا أَكْرَبَهَا وَقْتِ بازِي
دَرْبَا غَچَهْ كَاغَذَهْ هَوَأَكْنَدْ هَيْجْ پَرَندَه
نَزْدِيَكْ آنْجَانَوَانَهْ پَرِيدْ بِي اِخْرَاجَاتِي
اَزْطَرَفْ آنْ مُسِكَلَهْ

2. آيْنْ هَمْ رَاسْتِ آسْتِ آمَابَازْخَالِيِ آزْ
تَشُوَيْشَكِي نِيْسْتِ

1. تَشُوَيْشِ آزْجَاسْتِ

شَایِدْ وَقْتِيَهْ بازِي مُیْکَنَدْ وَمِیدَوَنَدْ
نَوْچَهْ رَابِشَكَنَدْ يَا بُو تَهَكِي رَا پَامَالْ
كَنَدْ آزْهَمَهْ بَدَرْ مَبَادَاهَهْ كَاهْ وَقْتِي
آنْكَشْتِ بِاَجَيْرَكِي بَرَندْ يَادَسْتِ
بِسِيَبِيَيِ رَسَانَهْ وَهَمِحِينَ آمَا وَقْتِيَهْ
هَمَهْ بَاهَمْ دَسْتَكْ هَيْزَنَهْ كَارِكِي
دِيَگَرْ نَمِيَتوَانَهْ كَرَدْ

2. بُاعْتَقَادِ مَنْ سِرَايِ آيْنِ مُلْحَدَكْ نَابِكَارْ
اِيْنَسْتِ كَهْ اوْ رَادَرْ بَاغْ شَهَرْ بَرَعَودِي
بَسْتَهْ بِگَذَارَنَهْ تَاهَمْ پَرَندَهْ گَانْ بِتَرَسَندْ
وَهَمْ نَايِبْ مَكْتَبَهْ اَرَانْ دِيَگَرْ عَبَرَتْ
گَيْرَنَهْ

OF SYNTAX.

202. It is usual with Grammarians, on finishing the explanation of the different Parts of Speech, to treat of what they have termed "Syntax," or that part of Grammar which "*shews the agreement and right disposition of words in a sentence.*" Syntax, then, according to this definition, is, obviously, one of the most important parts of a Grammar; inasmuch as without a correct knowledge of its rules no language could be written or spoken correctly.

But, to illustrate a living language, in which *idiom* contributes so essentially to the perfection of a sentence, Syntax must embrace, not only "a right disposition of words," but also a developement of *idiomatic phrases*; and, in this point of view, it becomes doubly useful, and indispensable.

203. The plan hitherto pursued (I now speak exclusively of the writers on Persian Grammar) for teaching this important part of the Grammar, has been, to propound general rules, and illustrate them by quotations from different authors.

Instructive, however, as this plan unquestionably is, I do not think (though I speak with great diffidence) that it is the best, or, at all events, the easiest mode of teaching a foreigner how to *speak* a language. To quote an isolated passage, or a verse, from a poet—who may, after all, have licentiously strained an expression, to answer some of his prosodiacial whims—or to cite from an ancient writer, whose diction may now be obsolete—is not the best method of

giving a beginner a correct notion of the existing phraseology or idiom of a language.

204. Another, and perhaps still stronger objection to the ordinary scheme, is, that, in its manner, it is repulsive, and, consequently, seldom studied with requisite attention. The beginner, by the time he has arrived at this stage, is probably already wearied of a study proverbially dry and unattractive ; and, as his eagerness to begin the grammar of a new language may have induced him, at the outset, to reject a long preface, his anxiety to get at something more interesting in it may equally prompt him to disregard what he may, however unjustly, consider an unnecessary appendage ; namely, *a long series of minute and complicated rules*, under the denomination of “Syntax” : thus losing the opportunity of making himself acquainted with a most useful and instructive portion of his grammar ; namely, how to arrange his words in a sentence, so as to express himself correctly, and *according to idiom*.

With regard to the Persian Language, I am inclined to think that a different plan may be successfully adopted. In a series of Dialogues, in the shape of conversations on general subjects between different individuals, occasion may be taken to explain the Rules of Syntax in such a manner as to afford the learner an opportunity of making himself acquainted with the proper idiom, at the same time that he is instructed in the Persian Syntax : and as a literal translation of each individual speech, in these conversations, may be placed in juxtaposition to the original Persian, the Student will possess also the advantage of having at once before him a multitude of idiomatic phrases and expressions, which, with a little judgment, he may arrange in various

other ways, so as to express different ideas, and convey different meanings: and the practice of writing the Persian language will also be facilitated by means of these exercises.

205. I am aware that Dialogues of this description are generally *dull*, and uninteresting; but this, I fear, is an insuperable evil, to which a beginner of any language must necessarily submit. In adopting this plan, however, I have endeavoured, to the best of my ability, to make these Dialogues as *little tiresome* as possible, by diversifying them as much as is consistent with the principal object of works of this kind; in which, however, more regard must be had *to instruction* than to amusement.

206. Where any passage, phrase, or word, which may appear to me to require explanation, occurs the first time, such explanation will be given in a note at the bottom of the page; and the note will afterwards be referred to, wherever the same passage, phrase, or word, again occurs in the course of these Dialogues.

207. The English Student must not, nor can he reasonably, expect to find the English idiom and phraseology always strictly preserved in the translations of these Dialogues: the object being, to make him acquainted with the Persian idiom, by rendering it into English as literally as possible, consistently with the preservation of *the sense*, which would often be lost or perverted by too strictly verbal a translation. He should, therefore, be satisfied if the English translation is sufficiently clear and intelligible, although not such as an Englishman would use in expressing the same idea in his own language.

208. It is also proper to observe, that in the course of these Dialogues, excepting when absolutely necessary, I shall discontinue the use of the Pronouns "Thou" and "Thee," &c. &c., when addressing a Second Person Singular; as they sound too stiff and formal, and are never used in common conversation in English. Indeed, even in Persian, they are seldom used, except between familiar friends, or when a superior addresses one much inferior to, or dependent upon, himself.

209. In polite society in Persia, the rule for one person addressing another is briefly this:—Amongst persons moving in the same sphere of life, "You" is used instead of "Thou" and "Thee," &c. &c. Between intimate friends, either "You" or "Thou"; but the latter is more common. From a superior to an inferior, "Thou"; but if the inferior be not a dependent, say, a small tradesman, a poor neighbour, &c., it shews better breeding in a gentleman, in Persia, to say "You"; though he might, with propriety, say "Thou" and "Thee."

210. Kings are always addressed in the Third Person Singular; and "*His Majesty*" is uniformly applied to them; never "*Your Majesty*." Sovereigns, also, when speaking of themselves personally, even say "*His Majesty*," and never "*I*," or "*We*"; except in writing, when "*We*" is uniformly used.

211. Great personages also, unless upon intimate terms, address each other in the Third Person Singular; as, "*His Lordship*," "*His Grace*," &c. &c.: and so do their dependants, and persons inferior to them in rank, in addressing, or speaking of, them.

212. I do not know how it happens that Persian children are taught in schools always to speak of themselves in the First Person Plural; as, “*We*,” “*Us*,” &c. &c.; unless it be, that preceptors suppose “*I*” and “*me*” to be expressions of too *bold and decided* a character for a young scholar to use, and to savour too much of *egotism*.

213. Now, as to the plan of these *Dialogues* :—An English gentleman (A.), during his travels in Persia, becomes intimately acquainted with a gentleman (B.) of that country, who, having been in England some time, has acquired a tolerable knowledge of the English language. The English gentleman speaks Persian fluently; but not altogether free from occasional imperfections, as to the *idiom* and *grammar*. He has therefore begged his Persian friend to set him right, whenever he commits an error of that sort; promising never to be offended, except by “*injudicious pedantry in the presence of company*,” when such marks of affection are, certainly, *not very agreeable*.



DIALOGUE I.

B.

(ب)

To-day, the air is very pure and soft: do not you wish we should ride?

امروز هوا بسیار لطیف و ملایم است
نمیخواهید سوار شویم<sup>۱</sup>

A.

(ا)

Why (not)? I wish (it) very much. At what time shall we ride?

چرا من خیلی میخواهم چه وقت سوار شویم

(<sup>1</sup>) See the Compound Verbs, p. 85.

B.

Whatever time *you* think
proper.

(ب)

هَرَوْقَتْ شُمَا صَلَحْ بِدَانِيدْ<sup>۲</sup>

A.

Two hours after noon
(two o'clock)?

(۱)

دُوْسَاعَتْ بَعْدَ أَزْظَاهِرْ

B.

Very good: in the mean
while, I will go as far as the
College, and return.

(ب)

بُسْيَارْ خَوبْ دَرَايِنْ بَيْنْ مَنْ تَامَدْ رَسَةْ

مَيْرُومْ وَبِرْ مِيَگَرَدْ

A.

I have also two or three
letters to write: I shall
write till you come: but
when *the horses are ready*,
do you inform me.

(۱)

صَدْهِمْ دُوْسَهْ تَا<sup>۳</sup> كَاغَذْ دَارَمْ بِنْوِيسْمْ تَا

آهَدَنْ شُمَا مِينِوِيسْمْ آمَا وَقْتِيَكَهْ آسْبَها

آمَادَهْ آنَدْ شُمَا هَرَاخْبَرَنِيدْ

B.

O, certainly! But if you
had said, "when Horse is
ready," it would have been
nearer the *idiom*.

(ب)

الْبَنَهْ آمَا أَكَرْ فَرَهُودَهْ بُودِيدْ<sup>۴</sup> وَقْتِيَكَهْ

آسْبُ آمَادَهْ آسَتْ بِمُحاَوَرَهْ نَزْدِيَكَتْ بُودْ

(<sup>۲</sup>) From دانستن, properly, "To know." But this Verb is frequently used, also, for "To think," "To deem," "To believe," &c.

(<sup>۳</sup>) This ت, which may be termed *expletive*, is frequently used with the Numerals: it implies *unity*, or *individuality*: so, the literal meaning of the expression دُوْسَهْ تَا<sup>۳</sup> كَاغَذْ is, "two or three *individual letters*."

(<sup>۴</sup>) فَرُوسَهْ literally, signifies "To command"; but in polite conversation, as in writing, it is often employed metaphorically, to signify "To speak," "To honour," "To regard," "To condescend," &c.—See the Compound Verbs, p. 85.

A.

Is not the word "horse"
singular?

(۱)

<sup>۵</sup>مَكْرُونَقْطِيْ أَسْبُ مَفْرَد نَيْسَتْ

B.

Doubtless: but a word in
the singular number does
not always imply merely
"unity."

(۲)

بِلَاشْكَ أَمَا لَقْطَ مَفْرَد هَمِيشَه دَلَالَتْ
بِرَوْحَدَتْ تَنْهَا نَمِيكَنَدْ

A.

Nevertheless, what I said
cannot be (altogether) wrong;
for we, at least, have occa-
sion for two horses.

(۱)

أَمَا آخِيَه مِنْ كُلْتَمْ غَلَطْ هَمِيشَه وَانَدْ باشَدْ
چِرا کِه أَقْلَادْ دَوَاسِبَهارا ضَرُورُ دَارِيمْ

B.

Yours "is an apology
worse than the fault." [Per-
sian proverb.] What you
first said was only out of
idiom; but <sup>دوسيها</sup>, which
you now say, is, moreover,
wrong, even according to
(the rules of) Syntax.

(۲)

عَذْرُ شَهَا بَدْ تَرَازْ كَنَا هَسْتَ <sup>۶</sup> آخِيَه أَوَّلْ
فَرْمُودَيَه هَمِينْ آزْ مَحَاوَرَتْ بِيرُونْ بُودْ
أَمَا دَوَاسِبَهَا \* كَه حَالَمِيَقْرَه مَائِيدْ بَعَلَوَه
مُوافِقِيْ خَوَهْمْ غَلَطْ أَسْتَ

A.

If you will do (me) the
kindness to explain this
point distinctly, I shall be
very much obliged to you.

(۱)

اَگْرَهْجَبَتْ بِقَرْمَائِيدْ وَاهِنْ مَعْنَى رَا
بِتَقْصِيلْ بَيَانْ كَنِيدْ مِنْ آزْ شَهَا بِسْيَارْ
مَهْنَونْ خَواهْمْ شَدْ

(۵) The proper meaning of this word is "unless": it may also mean "perhaps," "rather," &c.: it is likewise employed very often to express a Verb interrogatively. See the Interrogative Verbs, p. 81; and also the Adversative Disjunctives, p. 116.

(۶) This proverbial expression, in Persian, implies that the *excuse* is unsatisfactory; and, in fact, it puts the *pleader* still more in the wrong.

\* See the Adjectives, p. 29.

B.

Most willingly : but we have no leisure just now: when we are riding together (*literally, go riding*), if you wish it, we will converse on this topic.

(ب)

بَجْشِمٌ أَمَا حَالًا فُرَصْتُ نَدَارِيمْ وَقْتِيَكَه سَوَارَه بَاهَمْ مَيْرَوِيمْ أَگْرَ مِنْخواهِيْ دَرَائِينْ بَابُ گَفْتَگُوْ خَواهِيمْ كَرْد

A.

You (have) said well (well said): be it so.

(ا)

خُوبُ گَفْتَيْ هَمْجُوْ باشَد

DIALOGUE II.

A.

You have not forgotten (your) forenoon's promise.

(ا)

أَزْوَادَه پِيشْ أَزْظَهَرْ فَرَامُوشْ نَكَرَدَه اِيدْ

B.

A promise, made to a friend like you, can never be forgotten.

(ب)

وَعْدَه كَه بِدُوْسْتِيْ مِثْلِ شَهَا شَوَّدْ هَرَكَزْ فَرَامُوشْ نَمِيَوَانَدْ شَدْ

A.

We were talking of "Horse, and Horses."

(ا)

أَزْأَسْبُ وَأَسْبِهَا گَفْتَگُوْ مِيْكَرْ دِيمْ

B.

It is well in my remembrance. Now, listen to the conclusion.

(ب)

خُوبُ دَرْخَاطِرِمْ أَسْتُ حَالًا تَهَهَ رَابِشْتَنُو

(<sup>۷</sup>) بَجْشِمٌ: literally, means "on the eye," or, "on my eye"; a metaphor frequently employed in Persian to express extreme willingness; as are also بِجَانِ مِنْتَ "with gratitude on my soul"; بِجَانِ وَدِلْ "with (all) my heart and soul"; بِسِرِّ چَشْمٍ "on the top of my eye"; بِرَسْرُو بَرْجَشْمٌ "upon my head, and upon my eye"; &c. &c.

(<sup>۸</sup>) This word, as well as several other Compounds of the same class, have already been fully explained.—See the Compound Nouns, pp. 110, 111.

(<sup>۱</sup>) See Note 8. Dialogue 1.<sup>۶</sup>

أَوْلَىٰ شُمَائِيدَانِيدْ كَه لَفْظِ أَسْبَجَةٌ
In the first place, you know what part of speech the word "Horse" is.
جزء ازگلامست

A.

بَلِّي إِسْمَ اسْتَ أَمَا أَكْرَ لَطْفَ فَرْمَا نِيدُور
Yes; it is a Substantive: but if you will do (me) the kindness to explain (the matter) in English, I shall understand it better.
دَرِانْكِلِيسِي بَيَانْ كُنِيدْ مَنْ بِهَتْر
توانم فَهْمِيد

(۱)

B.

Nouns Substantive, in Persian, of any denomination, whether Simple or Compound, may be classed under three heads—Specific, Generic, and Nouns of Multitude.

Specific Nouns always imply unity, or individuality, in their significations; and are, in themselves, definite as to the things or beings they represent. Under the first of these heads are considered to come all proper names of persons, places, seasons, countries, &c.; as, <sup>أَحْمَد</sup> the proper name of a person; <sup>هَنْد</sup> of an empire; <sup>كَلْكَتَة</sup> of a city; <sup>بَهَار</sup> (spring) “of a season,” &c. &c. Nouns of this class may, however, be rendered unspecific, or vague, in their application, if used for the purpose of expressing the character or quality of some person or thing. For instance: when <sup>رَسْتَم</sup> (the Eastern Hercules), the proper name of a hero, is metaphorically used to imply *bravery*; or, <sup>بَهَار</sup> “spring,” to signify *freshness* or *cheerfulness*. The Verbs, of which Nouns of this description become the agents, must strictly agree with them in number; as, <sup>أَحْمَدَ آمَدْ</sup> “Ahmad came”;

(<sup>۲</sup>) See Adverbs of Order, p. 122; and also the Examples, p. 125.

حَسَنٌ رَفَتْ "Hassan went"; "أَحَمَدُ وَحَسَنُ مِيرَونْدْ "Ahmad and Hassan are going"; &c. &c.

Nouns of Multitude always imply plurality in their significations; as, لَشَكْرٌ "an army"; كَلْهٌ "a flock"; &c. The Verbs belonging to this class of Nouns are better always to be in the Singular Number; excepting when the Nouns themselves are used in the Plural Number, in which case the Verbs of course must agree with them; as, لَشَكْرِمِيْ آيَدْ "the army is coming"; هَرَدُ لَشَكْرِمِيْرَونْدْ "both the armies are going"; &c. In other respects, they are to be considered as Generic Nouns.

Generic Nouns are those which designate whole genera, species, classes, or the like, of beings, things, or events; as, أَسْبَ "horse"; آدَمٌ "man"; درْخَتْ "tree"; مِهْمَانِيْ "entertainment"; &c. They may be considered as definite, so far as they distinguish the genera, &c. But they may further be defined, rendered vague, or indefinite, as the circumstances of Case, Number, or any other grammatical construction, may decide; for instance, أَسْبَ "horse," has an abstract meaning when used merely as a Generic Noun: it implies that *species* of animal, without reference to any number, or any circumstance under which the animal may appear. If we would express the idea of *any*, or *one*, in an indefinite sense, we must use the تَكْيِيرْ يَابِيْ وَحدَتْ or تَكْيِيرْ اسْبِيْ; as, اسْبِيْ "a certain horse," or "any horse." Any particular number expressed before a Generic Noun will make it definite; as,

In my stable there are *two horses*.

درْطَوِيلَهَ مِنْ دَوَاسْبُ مِيْبَاشَنْدْ

In his service there used to be *three servants*.

درْخَدْ مَتِ اُوسَهَ نَوْكَرِمِيْبُونْدْ

This is a note

The various Cases in which a Substantive is declined will render a Generic Noun definite, as well as when used in the Plural Number\*.

In the following expressions you will observe how a Generic Noun (beginning with its abstract meaning) may be rendered definite in various ways.

(A) *horse* cannot pass over
the sea. أَسْبُ اَزْدَرْ يَا نَمِيَتَوَانْدْ گَذَشْتْ

Both horse and sea are here used in the abstract.

Once upon a time, a *horse* fell
into the sea. وَقْتِيْ أَسْبِيْ بِدَرْ يَائِيْ افْتَادْ

All three, دَرْيَا, أَسْبُ, وَقْتُ, are here used indefinitely.

My *horse* to-day forded
this river. أَسْبِ مَنْ امْرُوزْ اَزِينْ رُودْ خَانَهْ گَذَشْتْ

Here all three, رُودْ خَانَهْ, رُوزْ, and أَسْبُ, are expressed definitely by the modification of the several *Cases* in which these *Generic Nouns* respectively appear; the first, أَسْبُ, being in a state of construction with the Personal Pronoun مَنْ, and at the same time Nominative to the Verb گَذَشْتْ; though either circumstance would have been sufficient to have made it definite: and the second and the third, رُودْ خَانَهْ and رُوزْ, are also each doubly defined; the first, by the demonstrative اِمْ (this), as well as by its being an Adverb; and the second, by the Demonstrative اِيْنِ (this), as well as by the Ablative Particle جَلْ.

With regard to the agreement of this class of Nouns with their respective Verbs in point of *number*, all I can tell you,

\* See the Declension of Nouns, p. 22.

as a general rule, is, that with Nouns of rational beings, the Verbs, whether in the Active or in the Passive Voice, must *strictly* agree in number. With other animate beings, this rule is occasionally relaxed when the Verb is in the Passive Voice : for instance, you may say, in Persian, چهار اسب کشته شد, “four horses was killed.” However, this phraseology is an affected innovation of modern origin ; and I would advise you always to say چهار اسب کشته شدند, “four horses were killed.” But if you happen to be speaking of two or more animals of *distinct* genera, the Verb must, under all circumstances, agree with the Noun ; as,

The horse and the ass are not of the same genus. اسب و خر زیک جنس نیستند

A horse, an ass, and an ox were killed. اسبی و خری و گاوی کشته شدند

Respecting Nouns representing inanimate objects, except under certain circumstances (which experience alone can teach you), you may, if you prefer it, put the Verb in the Singular ; though in putting it in the Plural, to agree with its Nominative, you will not be wrong grammatically, nor quite out of idiom. But in this particular you must closely attend to the general conversation of educated natives as well as to your books, and form your own judgment ; for I can hardly point out any rule, on this point, which may not be subject to various exceptions. All I can say, however, is, that you are never obliged to use a Verb in the Singular when your Noun is in the Plural : at the same time, you must observe, that it is frequently done, both by eminent writers and by the most correct speakers amongst the natives of Persia, especially when the Verb is expressed in the Passive Voice : for instance, you may say, either, خانه‌ای مردم

“The houses of the people, خَرَابٌ شُدْ, was destroyed,” or, خَرَابٌ شُدَنْد “were destroyed”: but in the *Active Voice*, you should always give the preference to the Plural, when the Noun is in that Number; as, خانه‌ای این شهر بسیار کوچک‌کند “The houses of this city are very small”; though some would say, بسیار کوچک‌کست “is very small.” Although, in bringing together several Nouns of distinct classes so as to form the Nominative to a Verb, the Verb must then be in the Plural, as, آب و آتش و خاک از آن‌دادند “water, fire, and earth, are of opposite natures”; yet, when they partake of the same quality or class of things, the Verb may, with equal propriety, be put either in the Singular or Plural Number: for instance, you may either say, دریاغ ما انگورو آجیر و سیب یافت “In our garden, grapes, figs, and apples, is not to be found,” or یافت نمی‌شوند “are not to be found.” In like manner, you may either say, در این موسم برف و باران و تگرگ و رعد و برق مکرر باهم می‌آید “At this season, snow, rain, hail, thunder and lightning; frequently comes together,” or باهم می‌آیند “come together.” But if the Verb is governed by Substantives that have no tangible or bodily existence, such as, time, day, night, joy, grief, &c., &c., the Singular Number is commonly preferred; as, سالهاست که ماهمن مکتب می‌بودیم “It is (now) many years since we were school-fellows”; غم و شادی و مرگ و زندگی همه از خدامی آید “Grief, joy, death, and life, all comes from God”; جوانمردی و مردم چنین اقتضا می‌کند “Manliness and generosity makes this demand,” &c. &c. Now, grammatically incorrect as this idiom appears to be, it may still be defended, in some measure, by the following chain of reasoning. A Verb indicates an action; an action naturally

implies either power or volition on the part of the agent, which power or volition is not possessed by inanimate objects; and therefore they cannot always be considered in the light of real agents of the Verb. To this may perhaps be ascribed the origin of the grammatical incongruity in the Persian phraseology, which I have been exemplifying, and its subsequent continuance.

As to the situation of the Verb with respect to its Nominative, the latter is uniformly placed before the former; as, ایشان گفتند “I went”; شما آمدید “You came”; آمدید من رفتم “They said”; &c. &c. You must except poetry, of course, in which a poet often deviates from this rule, to adjust the measure of his verses; or in translations, from the Arabic, of the sacred writings, where a strictly literal translation, even as to the position of the words, is thought to be indispensable. The Arabs, uniformly in their language, place the Verb before the Nominative.

I have wandered too far from the point which led me into this long dissertation:—I resume it. Now, in the first place, I have to remind you that Generic Nouns, in Persian, may be rendered *strictly* definite, so as to represent *one*, or more than one, particular individual of the same genus, in various ways:—By declining the Noun, or adding any of the Particles which decide the case; as, اس ب را دیدی “Did you see the horse?”—By expressing the Noun in the Plural Number; as, اس ب ها را پسندیدی “Did you approve of the horses?”—By bringing it into contact with any other part of speech with which it may form any grammatical connection; as, اس ب من ب هتر از اس ب شماست “My horse is better than your horse”:—or, By placing any of the cardinal numbers before it, so as

express one, two, three, or more; as, چهار اسب گاریش را میکشیدند “Four horses were drawing his carriage.”

Now, when you first said to me و قتیله آسیها آماده آند شما مرآ خبر کنید, your expression meant “When the *horses* are ready” &c.; because you expressed the *generic* Noun in the Plural Number. But in Persian, they never say “the horse,” or “the horses,” unless it is intended to express some particular horse, or horses, respecting which there is some understanding between the parties who are talking on the subject.

You know that we were not speaking about any *particular* horses at the time; nor was there any understanding between us with respect to any horse, to which your expression might allude: we merely wanted to ride on horseback, *not* on the back of the *horses*; and, to convey this meaning, the generic Noun اسب “horse,” would have been quite sufficient. You were, therefore, out of idiom, in so far as you preferred a *definite* Noun when you ought to have preferred the *generic* one. But your expression, grammatically speaking, was perfectly correct in itself; and any person, not listening to our conversation at the time, would discover no defect, even of idiom, in it. But in your second expression, چراکه ما اقلادو اسبها را ضرور داریم, you were wrong, both grammatically and idiomatically; for your expression (understood in connection with the preceding sentence), if translated literally into English, would run thus: “For, at *the fewest*, we have occasion for *the two horses*.”

You were incorrect as to idiom, for the reasons I have already explained respecting your first expression; that is, in having used the Noun definitely, by adding the Accusative Particle ی: and you were also grammatically wrong,

because, either the cardinal number دو “two,” *alone*, placed before the Noun as you used it, or putting only the Accusative Noun in the Plural Number, would have been quite sufficient (if necessary at all) to render the generic Noun definite: you made use of bad Grammar, therefore, in using both; that is, placing the cardinal number before an Accusative Noun already in the Plural.

A.

But in English we always use the cardinal number with a Plural word (Noun).

(۱) آما مادر انگلیسی همیشه اسم عدرا
بالفظ جمع استعمال میکنیم

B.

I am aware that in English they say *two horses*; but every tongue has a (its) peculiar idiom. It is now grown late. Come, let us go back.

(۲) من میدانم که در انگلیسی میگویند
دو سبها آما هرزباني محاوره دارد حالا
دیر شده آشت بياتا برگردیم

DIALOGUE III.

A.

Peace be unto you! (Good morning to you!)

(۱)

سلام علیکم

B.

And upon you be peace, and the blessing of God!

(۲)

وعلیکم السلام ورحمة الله

A.

I was dreaming strangely last night.

(۳)

دیشب غریب خوابی میدیدم<sup>۱</sup>

(۱) There is no word, in common use, in Persian, to correspond exactly with the English word “To dream”; but درخواب دیدن or خواب دیدن both mean, “To see while asleep,” or “To see in sleep,” i.e. “To dream.”

B.

May it tend to good!
What were you dreaming
about?

(ب)

خَيْرٌ بَاشَدْ أَزِّچَهُ خَوَابُ مِيدِيَید

(۱)

خَوَابُ دِيَمْ كَهْ دَرْمِيدَانِي بِسِيَارَ وَسِيعَ
پُرَازِسَبْ اِيسْتَادَه بُودَمْ وَچِنْدَ شَفَرْ
پِيَادَه هَرِيَكْ بِتَوْبَتْ اَسْبِي اَزَانْ رَهَهْ
بُرْزَگْ جَدَا كَرْدَه اوَلَا بِشَخْصِي ظَاهِرًا
رَئِيْسِشَانْ كَهْ دَرَانْ نَزِدِيَکِيْ اِيسْتَادَه بُودَ
نِمُوَدْنِيْ وَبَعْدَ بَاشَارَتْ اوَهَمَانْ
اَسْبُرَا بِدَطَرَمَنْ گَذَرَانِيَهْ بازِبَرَهْ سَرَ
مِيدَادَنَه تَآانِه اَزَانْ مِيَاهَه اَسْبِي شَرِيرَ
چَالَکِيْ كَرْدَه چَنَانْ لَگَدِيْ بَرْمَنْ زَدَكَه
اَزْخَوَابُ بَرْجَسْتَمْ

B.

And found, that you had
fallen on your back!

(ب)

وَدِيدِيْ كَهْ بَرْپَشْتَ اَفْتَادَه بُودِيْ

(۱)

رَفِيقْ بَرْجَسْتَمْ مِيَگُوِيمْ بَرْپَشْتَ چَگُونَهْ
مِيَتَوا نِسْتَمْ اَفْتَادَه باشَمْ

(<sup>۲</sup>) A common Interjection, or ejaculatory expression, thrown out by the Persians on such occasions, or when one sneezes in company. It is also used frequently on occasions of surprise, or when any sudden or unexpected event, of a doubtful tendency or appearance, takes place;—pretty much the same as when one says in English, “What is the matter?” “I hope all is well!” &c. &c.

B.

Then the danger was, that
you might fall on your face?

(ب) پس بُیم این بود که برو بیفته

A.

Joking apart;—come, and
tell me, if you can, what is
the interpretation of this
dream!

(۱) مزاح بر کنار بیاوا گرمیتوانی بگو تعبیر
این خواب چه چیز است

B.

You know that I, your
humble servant, am not the
Prophet Joseph.

(ب) شما میدانید که بنده یوسف پیغمبر
نیستم

A.

Still you are jesting:—
speak seriously; and let me
know (*lit. see*) what can be
the cause of this dream.

(۱) باز شوخي ميكنى راستي بگو بد بيم
سبب اين خواب چه تواند بود

B.

My dear fellow! the jest
seems on your part: other-
wise, I can hardly believe
you to be really ignorant of
the cause of your dream; for
it appears very obvious.

(ب) عزيز من شوخي آز طرف شما هي نماید
و گرنه من همچو نمیدانم که واقعی تو
آز سبب خوابت غافل باشی چراکه
بسیار بدبیهي مینماید

A.

With all this, I still wish
to hear (*lit. that I may hear*)
it from you.

(۱) بالاين همه من میخواهم که آز شما بشنويم

B.

Yesterday, for nearly four
hours, we were on *horseback*
together: just before riding,

(ب) ماديروز قریب چهار ساعت باهم سوار
آسب بودیم پیش آز سواری در میان ما

a discussion had arisen between us, the origin and the subject of which was “*Horse*.” Whilst riding, we returned to the same discussion, and (the mention of) *Horse*, and *Horses*, in various forms, passed between us, in our grammatical illustrations. Now, after all this, if the idea of *Horse*, even when you were asleep, again passed in your mind, ought we wonder at it?

گفتسگوئی<sup>۳</sup> برخاسته بود که آصل و
مبحثش اسب بود در بین سواری باز
بیهمان مباحثه رجوع کردیم و اسب
و اسبها مکرر بانواع مختلف در امثال
حکایه ما جاری بودند بعد از اینها همه
اگر خیال اسب همین که در خواب
بودید باز در خاطر شما گذشتہ باشد
ما باید آزان تعجب بگنیم

(۱)

خیر<sup>۴</sup> لیکن تعجب من از سایر کیفیات و
و قایعیست که بمباحثه ما همچیغ نسبتی
نتوانستند داشت

(ب)

رویایی ماهمیشه مرکب آراجرانی
نیستند که بیهمان هیئت متصله گاهی

(۳) See Note 8. Dialogue I.

(۴) The Persians, in polite conversations, seldom make use of the plain and decided Negative نه “No.” خیر “Good,” is a common substitute for that expression. Several other ejaculatory expressions are likewise employed for the same purpose; such as, خدا انکند “God forbid!” آستغفرالله “I pray God for mercy!” &c. &c. Many of the Adverbs also answer the same end; as, هرگز, مطلقاً, آبدآ، نیستند, که بیهمان هیئت متصله گاهی These last expressions are Emphatic Negatives: the former is only a Simple one.

may have at any time taken place in reality, or have passed in our imagination when awake. Coherence, consistency, exactitude, and order, do not necessarily enter the train of ideas which pass in our minds when dreaming. Nevertheless, this dream of yours is the most coherent of all the dreams of which I have ever heard; for there is not a single part in it, the connection of which, with a particular part in that discussion of ours, might not, after a little reflection, be traced. And I am rather pleased at this circumstance, because it shews that my explanations have made some impression on your mind.

A.

I know what you are about to say; the extent of which is this—that I may suppose *that spacious plain* to have been the long chapter which you repeated on grammar; and *the crowd of horses* in that plain to be, either the representation of a “Noun of Multitude,” or of “*Horse, in the abstract.*” But what part of our discussion can point to *those persons* who, in that regular order, passed

در حقيقة واقع شده یادربیداری
بخيال ماگذشته باشد ربط و توافق و
تساوي و ترتيب هتمادا خل خيالي
نميشوند که در خواب بخاطرها ميگذرند
با وجود اين اين خواب شما هر بوطرين
خوابها نيسست که من هرگز شنيده ام
چرا که در آن همچه جزئي نيسست که بعد
از آن دلگشائي نسبتش را بجزئي
مخصوص در آن مبارحه مانشون ديد
ومن از اين معني خوشندم چرا که همچو
مديناید که تقريرات من در خاطر شما
تأثيري گرده آند

(۱)

ميدانم که چه میخواهي بگويي مذهاش
اینسست که فرض کنم که آن ميدان
واسیع فصل طولی بود که شما در
حوتقریر فرمودید و آنبوه اسپهادران
ميدان مثال اسم جمع ياس س مطلق
تو آن بود چه جزو مباحثه ما اشارت
تو آن کردبان اشخاص که بدان

the horses in review before
me?

ترتیب آسیهارا بِنَظَرِهِ میگذرانیدند
(ب)

شاید عوامل متعدد که بدآها
اسهی را از یک حالت تحوی بیدیگری نقل
میکنند

B.
Perhaps the different *governing particles*, with which they transfer a Noun Substantive from one grammatical case into another.

بد مزاح نمیکنی آما همچ میتوانی
گفت که آن شخص مشارالیه که اول
آسیهارا بوی مینمودند و بعد باشارت
او بمن چه نسبت بمباحثه مائواند
داشت

(۱)

A.
You do not jest badly; but can you give me any idea (*lit. can you tell me at all*) what relation that respectable personage, to whom they presented the horses first, and afterwards, by his direction, to me, can have to the subject of our discussion?

چون می بینم که از مزاح من حظی
میکنی پروانباشد اگر بگوییم که آن
شخص مشارالیه میتوانست که بند
مسکین شما باشد که اول آن امثله را
امتحان کرده و سنجیده بترتیب
معروض رای مبارک میداشت

(ب)

A.
This, also, is not (*lit. was not*) very bad. But you can with difficulty get out of this.

این هم بسیار بد نبود اما آزاین مشکل
بیرون بروی اگر میتوانی بگو که آن

(۱)

Tell me, if you can, what might be *that vicious horse* which inflicted upon me so tremendous a kick?

آسَبْ شَرِيرَ كَهْ چِنَانْ لَگَدِي سَخْتْ
بَرْمَنْ زَدِچَهْ تَوَانَدْ بُودْ

B.

The *exasperated animal*, whom you originally goaded with the *three grammatical blunders*.

سِتُورِيرَ آشْفَتَهْ كَهْ بَاسَهْ غَلَطِ تَحْويَة
خَسْتَينْ بِرَاوِهْ هَمِيزْ هَمِيزْ دِي

A.

The truth of the matter is, that I wished to know to what extent you were a believer in dreams: but now I see that you, like myself, have no belief in dreams at all.

حَقِّ مَطْلَبِي اِيَّسْتْ كَهْ مِيْخَواسْتَمْ بِهْ
بِيْنَمْ كَهْ شَهَا تَابِعَهْ حَدْ بَخَوَابْ مَعْنَقَدْ
بُودِيدْ آمَّا حَالَامِيْ بِيْنَمْ كَهْ شَهَا هَمْ مَشْلِ
خُودَمْ بَخَوَابْ هَيْجَ اِعْتَقَادْ نَدَارِيدْ

B.

I do not understand what you intend by the word "belief." I do certainly *believe* this—that several events, which I can now very well remember, have passed in my imagination when I was asleep.

مَنْ نَمِيقَهَمْ كَهْ آزْ لَفَظَ اِعْتَقَادْ شَهَا چَهْ
قَصْدْ مِيْكَنِيدْ مَنْ الْبَتَهْ مَعْتَقَدَمْ بِرَانِيكَهْ
وَقَاعِيْ چَنَدْ كَهْ آكَدُونْ آزَ آنَهَا خُوبْ يَادْ
مِيْتَوَانَمْ كَرْدْ وَقَتِيْ كَهْ خَوَابِيدْ بُودْمْ
دَرْخَيَالِ مَنْ گَدْ شَتَهْ آندْ

A.

You again evade the question. I mean to say, that

بَازْ آزْ مَطْلَبْ تَجَاهُلْ مِيْكَنِيْ مَنْ

(<sup>۵</sup>) *Tجاهل* (an Arabic Verbal Noun) means, "To feign ignorance," from *جَهَلَ* "He was ignorant." Whenever a Verb is expressed in this form in Arabic, it generally implies *fiction*; as, "He was ill"; "He feigned illness"; &c. &c. The Persians have taken many Verbal Nouns of this sort from the Arabs, which they use for the same purpose; and, with the aid of the Persian Auxiliaries, Verbs are made of them.

it appears to me that you do not believe (*lit.* are not a believer in this), that the events which we see in our dreams can have any connection with the future; or, in other words (*lit.* other phrase), those events do not inform us beforehand of what may happen to us in time to come.

میخواهم بگویم که بهمن چنین میخاید
که شما معتقد نیستید برانیکه وقایعی
که مادر خواب می بینیم دخلي
بمستقبل داشته باشند یا بعبارتاً اخري
آن وقایع مارا پیش آز وقت اخبار
نمیکنند آزانچه بعد برماواقع ثواند شد

B.

Would that it were so, indeed! and that those events really gave intelligence of the future! Then I would never rise from bed, except to welcome a promised happiness, or to ward off a threatened evil. In this world, I would not wish for any other Paradise!

A.

I, too, (would act and feel) in the same manner; but I fear that we might not find that Paradise in such a delightful state as we now fancy; and that, after two or three dreams, we would pray that our *visions* might all arise, either from fulness of stomach, or from lying (falling) upon our back, *i.e.* when asleep.

(ب)
کاش که حقیقت چنین بود آن وقایعی
راستی آز آینده خبر میدادند من
آنوقت هرگز آز رخت خواب بر
نمیخاستم مگر باستقبال فرجی موعود
یابد فع مصیبی و عید دراین
دنیا بهشتی دیگر نمیخواستم

(1)

منهم همچنین آما میترسم که آن
بهشت را بخرمی که حالات صور میکنیم
نیابیم و بعد آز دوشه خواب دعاکنیم
که خوابها مان همه یا آزمیلاء معده
برخیزند یا آز برپشت افتادن

(<sup>6</sup>) This elegant expression, رخت خواب, is not susceptible of a literal translation. The nearest, perhaps, is "Apparatus of sleep."

B.

Why, and from what cause?

(ب)

چرا و آرزوی سبب

A.

For this reason; that if there be really any good coming to you, it will doubtless come in due time: what more (would you) gain, if you were to know it beforehand? As for me, it is better that I should not know (any thing about it); for according to the degree of the pleasure which I may have anticipated while waiting for it (*lit.* from the expectation of it), in the same proportion my enjoyment, from the actual possession of it, will have been diminished. And if the interval between the dream and its realization may have been prolonged, then, perhaps, I shall derive no pleasure at all from it. On the other hand (side), if the dream foretells (gives intelligence) of a calamity or a misfortune, see what great misery it is to know it beforehand! And in the like manner, if the calamity be great, or the *interval* long, our reason in the meanwhile may give way, from the intensity of grief, or ourselves be altogether destroyed.

از این سبب که اگر در حقیقت خیری
بشمایر سیدی باشد بی شک که بوقت
خواهد آمد زیاده چه حاصل اگر پیش
از پیش \* انرا بد آنید و من بهتر اینکه
ندانم چرا که بقدر یکه از انتظارش
لذت برده باشم بهمان قدر حظ من از
وصولش گمتر خواهد بود و اگر مدت
ما بین خواب و وقوع طولی کشیده باشد
شاید در آن وقت من از آن هیچ لذت
خواهم داشت از آن طرف اگر خواب از
همیتی یا حداثه خبر می دهد به بین
که پیش از پیش دانستش چه رنج
گرانیست و بهمان طور اگر مصیبت
عظیم یا مدت طویل باشد شاید که
در این بین از شدت آندوه عقلمن
زایل گردد یا خود بگلی هلاک شویم

\* See Adverbs of Time, p. 120.

B.

Your statements are true; but more truths (other truths also) may be told on this subject. You only detailed the disadvantages of the proposition, and said nothing of its advantages.

But as the subject leads (us) into Metaphysics, we had better not plunge into it any deeper.

A.

Particularly as it now comes into my recollection, that I have an engagement somewhere, and must take my leave of you (*lit.* must be permitted to go). Will you honour my lodgings tomorrow? (*lit.* bring honour into your servant's lodging.)

B.

Please God! I will wait on you.

A.

At breakfast-time, at dinner-time, or both?

(ب)

تَقْرِيرَاتٌ شُمَاحَقٌ أَنْدَأَمَا حَقَائِقِي دِيَگْر
نِيرَدْرَائِينَ بَابْ مِيَتْوَانَ گَفْتَ شَهَا
هَمِينَ آزْمُضَارَائِينَ مَعْنَى بَيَانَ گَرْدِيدَ
وَآزْمَنَا فَعْشَ هَلْيَجَ نَكْفِتِيدَ

لِيَكْنُ چُونَ مَبْحَثٌ بِالْهَمِيَّاتِ مِيكَشَدَ
بِهِتَرَكَهَ زِيَادَهَ دَرَآنَ خَوْضَ نُكْنِيمَ

(۱)

خَاصَهَ چُونَ حَالَا خَاطِرَمَ مِيَ آيَدَ كَهَ
مَنْ جَائِي وَعَدَهَ دَارَمَ وَبَايَدَ مَرَحَصَ
شَوْمَ شَهَا فَرَدا بِبَنَدهَ مَنْزِلَ تَشْرِيفَ
خَواهِيدَ آورَدَ

(ب)

إِنْشَاءَ اللَّهَ \* خَدْمَتْ شَهَا خَواهَمَ رَسِيدَ

(۱)

وَقْتَ نَهَارَ وَقْتَ شَامَ يَاهَرْدُو

\* See the Interjections, pp. 81—84.

(۱) نَهَارُ or شَامُ, literally, mean "morning" and "evening" respectively; and the Persians apply them to the two meals which they take in the course of the day and night. The general mode of living in Persia is briefly thus:—The people get up in time to say their prayers before sun-rise. Soon after prayer, they partake of something very trifling, just to break their fast—part of a biscuit, with a small cup of coffee, or even hot water with a little ginger and sugar, &c. &c., and they call this نَاشِتا شَكْسَنْ, literally, "*to break one's fast.*" But between

B.

To dinner, I am engaged.

(ب)

شام را که موعودم

A.

Then, let it be at breakfast-time.

(ا)

پس وقت نهار باشد

B.

May your kindness never diminish !

(ب)

محبت شما کم نشود

A.

You will do me honour (*lit.* you will make me honoured). *Adieu!*

(ا)

مشرف خواهید ساخت خدا حافظ

B.

God be with you !

(ب)

خداه مراد شما

A.

At breakfast-time, I shall expect you.

(ا)

وقت نهار منتظر خواهم بود

DIALOGUE IV.

A. (*calling his Servants.*)

(ا)

Boys!—Who is here?

بچهها اينجا كيسن

eleven and twelve they make a substantial meal (hot and cold), which they term نهار, but not quite so substantial as the grand meal at night, called شام. The time for this meal varies according to the season, for it is never taken until an hour or two after sunset. This, however, is the habit of the better and more fashionable classes. Shop-keepers, and those people who are obliged to go early to their work, make a hearty meal at once, every one according to his means, before going to work, which they call ناشتا “fast,” or “breakfast”; another at noon, which they call جاشت (meaning also the time of the day); and a third at night, i.e. the شام, which, however, they take generally earlier than the higher classes, who are not anxious to go to bed so early.

A SERVANT.

Yes, Sir!

(خدمتگار)

بَلِيْ صَاحِبُ<sup>۱</sup>

A.

I am to have (*lit.* I have) some guests at breakfast-time to-day. Be very attentive (*i.e.* have every thing properly arranged).

(۱)

مَنْ اِمْرُ وَزْ وَقْتِ نَهَارْ مِهْمَانْ دَارْ
خُوبْ مُتَوَجِّهٌ بَاشِيدْ

SERVANT.

Very well, Sir. What do you command us to prepare, besides the ordinary things?

(خدمتگار)

بَلِيْ صَاحِبُ چَهْ مِيقَرْ مَايِيدْ دُرْسَتْ
بِكُنْيِمْ بِعَلَوَهْ حَاضِريْ<sup>۲</sup>

A.

Let there be both a pelaw and chilaw; several kabawbs of fowl and lamb; and whatever else you yourselves may think of (*lit.* may come into your minds). But tell the cook to be very careful about the cookery (*see Note 2*), and to make good dishes.

(۱)

پِلاوْ وَچِلاوْ هِرْدُو باشِهْ چَندْ تا كِبَابْ
مِرغْ وَبِرَهْ وَهِرْ چَهْ دِيَگَرْ كِهْ بِخاطِرِ تَانْ
بِرَسَدْ آما باشْ پِزْ بِگوکَهْ دَرْ بِخُتَنِيْ خِيلِيْ
دِقَّتْ بِكَنْدْ وَخُورْ شَهَائِيْ خُوبْ بِسَازَدْ<sup>۳</sup>

(<sup>۱</sup>) صَاحِبُ (an Arabic word) literally means “*a companion*”; hence, the *master* or *owner* of any thing. The Indians apply this term to the English; and the Persians have borrowed it from them.

(<sup>۲</sup>) حَاضِريْ (of Arabic origin) means any thing *present*, or *always ready*. With regard to *eatables*, it is employed in contradistinction to بِخُتَنِيْ “things to be cooked,” and implies all sorts of preserves, sweetmeats, cream, cheese, butter, fruits, &c. &c., as they are *always ready*, and may be had *presently*.

(<sup>۳</sup>) There are several words in the above passage which require explanation, پِلاوْ, چِلاوْ, خُورْش, كِبَابْ, بِخُتَنِيْ. Pilaw, I presume, is familiar to the English reader: it is made of rice dressed with meat, butter, spiees, &c. &c.: a dish

SERVANT.

The tailor is here: he says you had ordered him to come (*lit.* that he should come).

(خدمتکار)

خیاط اینجاست میگوید که شما فرموده بودید که بیاید

A.

Tell him to come (*lit.* say he may come) to-morrow afternoon: I have no leisure to-day.

(۱)

بگوفرد ابعد از ظهر بیاید امروز فرصت ندارم

SERVANT.

The horse-dealer was again here to-day; and he was saying, "I know of several (*lit.* I have got a clue to) good horses."

(خدمتکار)

دلآل هم باز امروز اینجا بود و میگفت که چند تا آسبهای خوب سراغ دارم

a dish complete in itself, and eaten just as it is brought to table. *Chilaw* is also made of rice; but boiled plain, and eaten with خورش: this means any food made savoury and relishing, or pungent, by means of sauces. In conjunction with bread, it simply means condiment; as, نان خورش, which distinguishes it from the generic term خورش. Its foundation, however, is meat of any kind, dressed in a great variety of sauces, with dried fruits, spices, &c. &c. Each dish, so made, has its specific name: خورش may be said to take the place of curry on the table, in so far as it is eaten with plain boiled rice; but they are never made so hot as the Indian dish. کباب, literally, means meat roasted, whether it be fowl or flesh, and it includes even fish. There is a great variety of this also made in Persia. پختنی, for the explanation of this word, see the preceding Note.

(<sup>۴</sup>) This Arabic word, literally, means a "conductor"; hence, it is applied to all those persons who form a third party between the buyer and the seller, in order to *conduct* the bargain. It is, however, more commonly applied to dealers in cattle and other animals. دلآل (in the feminine gender) is also a term applied to female hawkers, and the elderly women who negotiate to bring about a marriage.

(<sup>۵</sup>) This word, literally, means "a trace," "a sign," or "indication"; and the

A.

Why did not you inform me, then? You knew that I had occasion for a good horse or two!

پس چرا مرا خبر نکردید شما
میدانستید که من یک دو تا سب خوب
ضروردا شتم

(خدمتگار)

SERVANT.

You had not yet risen from sleep, Sir. We told him, "Wait till the Sahib wakes" (*lit.* should wake); but he said, "I have business at another place, and must go; but if the Sahib wishes to see me, whenever he may think proper, if he sends a man [to say so], I will come directly."

شما هنوز از خواب برخاسته بودید
صاحب ما گفتیش صیرکن تا صاحب
بیدار شود آما او گفت که یکجای دیگر
کاردام و باید بروم آما اگر صاحب
میخواهد که مرا بینند هر وقت که صلاح
بداند آدم بفرستد من زود میایم

A.

Does any one of you know his residence?

(۱)

از شما کسی منزلش را میداند

the horse-dealer means to say, that he has got *scent of*, or *clue to*, some good horses. Here I take the opportunity of explaining, once for all, the difference between the idiom of the English and Persian, as to the manner of repeating the expressions of another person. In English, on such occasions, the speaker generally employs the third person or persons; as, "*He* said, *he* intended going to town", &c. &c.; or, "*They* told me, *they* had been up all night"; &c. &c. But in Persian, usually, the *exact* expressions of the parties are quoted by the present speaker, without any change in them whatsoever; as will be seen in the several instances (which I have purposely left undisturbed, in order to shew the idiom) in the statements of this Persian Servant. I may think it right, hereafter, to deviate from this *strictly literal* mode of translating, and follow the English idiom; if not always, at all events occasionally.

SERVANT.

Yes, Sir; I know his house
(lit. I am a guide to it).

A.

Then go immediately, and say I wish to see him.—But what is the use of buying horses? So long as this groom remains in my stables, I shall never possess a horse fit for riding!

(خدمتکار)

بَلِي صَاحِبٌ مَنْ خَانَهُ أَشْ رَا بَلَدَمْ

(۱)

پس زود بِرَو و بِكُوكَه مِنْ مِيَخواهَم بِه
بِيَهَشْ آمَّاچَه حَاصِل از اسْبُ خَرِيدَنْ
تاَيِنْ مُهَتَر در طَوِيلَه مَنَسَتْ مَنْ هَرَگِزِ
اسْبُ لَايِق سَوارِي خَواهَم داشَتْ

<sup>(۶)</sup> This is also an Arabic word, meaning, *strictly*, “a guide.” It is, however, vulgar to use it in any other sense in Persian, as this Servant has done. Indeed, there are many other low phrases in the language assigned to this man in the Dialogue; such as, *کچھلچ بود*, *پاش گفتم*, *خانَه أَش رَا بَلَدَم*, *سراغ دارم*, &c. &c., all of which should be avoided by persons wishing to speak the Persian language correctly or elegantly.

The generality of better servants, mechanics, and small tradesmen, throughout the greater part of Persia (owing perhaps to the circumstance of their not being kept at so great a distance, as they are in some other countries, by the more-educated classes of society), do not, in general, speak bad Persian. Their language, though necessarily devoid of classical taste and elegance, is, however, upon the whole, tolerably correct. But when we consider that *it* is the language of a very numerous class of men, the greatest number of whom, perhaps, can neither read nor write, we may wonder more at the general accuracy and tact with which they express themselves, than at their occasional mistakes or their uncouth phraseology. A beginner, however, had better avoid learning his Persian from them. On this account, in the course of these Dialogues, I shall introduce characters of this description very sparingly: and when I do introduce them, I shall make them speak, in point of grammar at all events, correctly.

The reader, if at all proficient in the Persian language, cannot have failed to observe already, in the few sentences which this man has uttered (independently of the low phrases above cited), the Syntactical looseness of his style; his ill-constructed sentences; the clumsy way in which he quotes, or rather puts, his own vulgar expressions into the mouth of another; and the difficulty which he seems to feel in delivering himself. There can be neither pleasure nor profit in the perusal of such language as this.

SERVANT.

Yesterday, I told him that the Sahib was very much vexed, because of the bay horse becoming lame: but he swore that he was not in fault (*lit.* had no fault), as the horse was quite lame when the Sahib bought it.

(خدمتگار)

من دیروز باش گفتم که صاحب خیلی
کجخلق بود که آسب گهر میلگید آما
او قسم خورد که تقسیر من نیست این
آسب وقتیکه صاحب خریدش
شل بود

A.

Yes; but not so lame as his worse-than-the-offence excuse. I am greatly displeased with that man, for he does not appear honest. At all events, I can never confide in him any more; for he may kill me (for me) a horse daily. He must go away from my stables. Go, and tell him so (*lit.* say to him after this manner) !!

(۱)

بلی آمانه بلنگی عذر بدتر از گناه او
من آزان مرد که بسیار متنقزم چرا که
صادق نمی نماید بهر حال من باوه رگز
دیگر اعتماد نمیتوانم کرد که هر روز یک
آسبی از برای من بکشد باید از طویله
من بروند برو و همین طور باوبگو

(ب)

رفیق رفیق صبحت بخیر باد که خیر آز
صبح تست کدام بد بخت باعث این
تغیر است یا مگر باز خوابی دیده

(۱)

B. (*coming in.*)
Friend! O my dear friend!
(*lit.* friend! friend!) May thy morn be good! for good comes of thy morning (*i.e.* morning's work). What unlucky being is the cause of this excitement? or perhaps you have had another dream?

A.

Welcome, my friend! "I had intended (*lit.* said) when

خوش آمدی رفیق گفته بودم چو بیائی

(۱) See Note 5. Dialogue 1.

(۲) See the Diminutive Nouns, p. 127.

you came, to tell you what had vexed me (lit. *the grief of my heart*). *But what am I to say? since all the painful feeling is removed* (lit. *grief goes*) *from my heart, whenever you come.*" I have had (seen) no fresh dream; but the interpretation of my old dream has been realized (lit. into manifestation). For it is now certain, that *the animal which roused me out of my sleep with a kick*, was not the horse which you described, but [it was] this vicious groom of mine, who has lamed *my poor horses so*, that henceforth, perhaps, they may only be able to raise their hoofs (lit. raise the hoof) from the ground in a dream.

B.

The remedy for a tight shoe is taking the foot out of it; and the cure for the tooth-ache is extraction. When a groom is a bad one, he must be turned away.

A.

Forgive me! for I really feel greatly ashamed that you should honour me (lit. bring honour) while in this state. To be in your com-

غَمِ دَلْ بَاتُوِيْكُوِيْمْ چَهِ بِگُوِيْمْ كَهِ غَمِ آزِدَلْ
بِرَوَدْ چُونْتُوِيْيَيْ خَوَابِ تَازَهَ نَدِيدَهَ آمْ
آمَا تَعْبِيرِ خَوَابِ كَهْنَهَ آمْ بَظَهُورِ آمَدَهَ
آسْتَ چَهِ حَالَهَ مَعْلُوْهَسْتَ كَهِ سَتُورِيْكَهَ
بَالَّكَهُ مَرَا آزِ خَوَابِ بَرِ خَيْرَانِيْدَ أَسَبِيْ
نَبُودَ كَهِ شَهَا تَعْرِيفَ فَرْمُودِيْدَ بَلَكَهُ آيْنَ
مَهْتَرِ شَرِيرِ مَنْ كَهِ أَسْبَكَهَايِ<sup>۱۰</sup> مَرَا
چِنَانْ شَلْ كَرَدَهَ آسْتَ كَهِ بَعْدَ آزِ آيْنَ
مَكَرَدَرِ خَوَابِ دِيَگَرِ سَمْ آزِ زَمِينَ بَرِ
توَانَندَ دَاشْتَ

(ب)

سِرَايِيْ كَفْشِ شَنَگِ پَا آزَآنِ بَيْرُونْ كَرَدَنْ
وَدَوَايِيْ دَرِ دَدَنَهَ اُنْ كَشِيدَ نَسْتَ چُونْ
مَهْتَرِ بَدَ باشَدَ اخْرَاجَشِ بايَدَ كَرَدَ

(۱)

بَخْشِيدَ كَهِ مَنْ لَلْقَ بِسْيَارِ خَالَتْ
دَارَمْ كَهِ شَهَا دَرِ چَنِينْ حَالَتِيْ شَرِيفَ
بِياوَرِيْدَ باشُهَا بُودَنْ وَأَظِهَارِ نَارِ ضَامَنَدِيْ

(<sup>۹</sup>) This is a beautiful couplet, from Sādī.

(<sup>۱۰</sup>) See the Diminutive Nouns, p. 127.

pany, and shew discontent, be the cause what it may, is, I confess, the extreme of ingratitude. But these servants are so very mischievous!

B.

There is no occasion to be ashamed at all! We are by ourselves: and if you wish me to prove still more that there is no stranger here, give me leave to correct a grammatical mistake in an expression of yours.

A.

You will very much oblige me: may your favour be ever increasing! But to which of my mistakes are you alluding? for I fear that, in this state of vexation, I may have talked very much at random.

B.

No; I was not aware of more than one very slight oversight.

A.

Which is it? Be so kind as to explain.

B.

This only—when you said, "These servants are very mischievous."

گردن سبب هرچه باشد من مقرم که
نهایت ناسیا سیست لیکن این خدام
بسیار آشرازند

(ب)

هیچ جای حجالت نیست ماخود مان
هستیم و آگر میخواهید زیاده ثابت کنم
که غیری در اینجا نیست رخصت دهید
تا غلط تحویه در فرموده شمادرست کنم

(۱)

بند را بسیار ممنون خواهید فرمود
لطف شما زیاد آمابک امیک آزلطهای
من اشارت میفرمایید چه میترسم که
درین این پریشانی نامر بوط بسیار
گفته باشم

(ب)

نه من بیک جزو سهوی بیشتر منتقل
نشدم

(۱)

گدام آست محبت فرموده بیان کنید

(ب)

همینکه فرمودید این خدام بسیار
آشرازند

A.

You say true: أَشْرَارُ is an Adjective (Plural); and Adjectives in Persian, when used in the *Plural Number*, yield a *Substantive* significance; and the meaning of أَشْرَارُ by itself, is “*mischiefous people*.” Therefore, if I had said, “These servants are very شَرِيرٌ, the expression would have been correct; for in that form the Adjective would be in the Singular Number. But I have made a greater mistake than this; and you are not aware of it, because you had not then arrived (*lit. you had not brought honour*). ”

(۱)

رَأْسْتُ مُيْكَوئِيدُ أَشْرَارِ صَفَتْ أَسْتُ
وَصَفَاتْ دَرْفَارْسِيْ چُونْ بِلْفَاظِ جَمْعْ
اسْتَعْمَالْ شَوَنْدْ افَادَهْ مَعْنَى ذَاتْ
مِيْكَنْدَهْ وَمَعْنَى أَشْرَارُ خُودْ مَرْدْ مَانْ
شَرِيرْ أَسْتُ پَسْ أَكْرَغْتَهْ بُودَمْ اينْ
خَدَامْ بِسْيَارْ شَرِيرْنَدْ عَبَارتْ دَرْسْتْ
مِيْبُودْ چَهْ دَرْ آنْ صُورَتْ صَفَتْ مَفْرَدْ
بُودَيْ لِيْكِنْ مَنْ غَلَطِيْ آزَايِنْ بُرْزَگَتْ
كَرَدَهْ آمْ وَشَهَابِدْ آنْ مَنْتَقَلْ نِيْسْتَيْدْ چَرا
كَهْ آنْوَقْتْ شَهَا هَنْوَزْ تَشْرِيفْ نَيَاوَرَدَهْ
بُودَيْنْ

B.

Do you remember (*lit. is it in your recollection*) what it was?

(ب)

دَرْخَاطِرِتَانْ هَسْتْ كَهْ آنْ چَهْ بُودْ

A.

Yes; I remember it very well. When I was talking to the other servant respecting that useless groom, I said, “I can never confide in him any more; for he may kill me a horse daily.”

(۱)

بَلِيْ بِسْيَارْ خُوبْ يَادْمْ أَسْتُ وَقْتِيْ كَهْ
دَرْبَابْ آنْ مُهِنْتَرْ بِيكَارَهْ بَآنْ نَوْكَرِ دِيْگَرْ
كَفْتَگُو مِيْكَرَدْمْ كَفْتَمْ مَنْ باُوهَرِگَزْ دِيْگَرْ
اعْتَمَادْ نَمِيَّوَانَمْ تَرَدَ كَهْ هَرَرُورِيْكْ آسَبِيْ
آزَبرَايِ مَنْ بِكَشَدْ

B.

Where is the mistake?
For my part, (که) I do not
see any fault in this ex-
pression.

(ب) غلط در کجاست منکره در این عبارت
عیدی نمی بینم

A.

Do not you see يك اسي يك اسي هرگز درست
can never be correct?
نتواند بود

B.

Why not? Would that
your *horses* were always *as*
sound as this! *i.e.* as this
phrase is correct!—(a play
upon the word درست).

(ب) چرا کاش که اسبهای شما همیشه باشند
درستی بودند

A.

A Cardinal Number, you
observed, is not admissible
before a Definite Noun; and
آسی having already the
ي of *unity* at the end of it, is,
in itself, a Definite Noun.

(ب) لفظ عدد شما فرمودید که برسی اس
معروف داخل نمیشود و اسی باید
وحّدت در آخرش خود اسمیست
معروف

B.

You are now making a
mistake, undoubtedly; be-
cause the ي of unity con-
veys an indefinite sense, and
an Indefinite Noun can never
be definite (in its meaning).
آسی indicates *a single* or
one horse, certainly; but *it*
may be *any one* horse:
whereas يك اسي implies
some one *specific* or parti-

(ب) شهابی شک حالاً غلط میکنید چه یا
وحّدت افاده تکییر میکند و اس
منکر هرگز معروف نتواند بود اسی
دلالت میکند براسب واحد یا مفرد
لامحاله آماهه اسی که باشد لیکن يك
اسی دلالت میکند بریک اس

(۱۱) See Dialogue 2. Conversation on "Horseback," p. 147.

cularized horse. And you know, that if *any one* should kill a horse, *the horse*, in that state, would be definite and particularized.

A.

This is rather a nice point; but you have now made it quite clear to me: although I had much rather that my horses should always remain *unlimited*, and *uncircumscribed* in number, than that this *hack* of a groom should *define* and *particularize* them.

مُعِينٌ مَحْدُودٌ وَشَهَا مَيْدَانِيدَ كَه
اَكْرَكْسِي اَسْبِي رَا بِكْشَدَ اَسْبَدَ دَرَان
حَالَتْ مَحْدُودٌ وَمُعِينٌ خَوَاهَدَ بُود

(۱)

اَيْنِ نُكْتَهَ اَنْدَكْ دَقِيقَ اَسْتَ لِيْكِنْ شَهَا
حَالَاحْرُوبَ بَرْمَنْ وَاصْحَشْ كَرْدَهَ اَيْدَ
اَكْرَچَهَ مِنْ خَيْلِي تَرْجِيْحَ مَيْدَهَمَ كَه
اَسْبَهَايِي مِنْ هَمِيشَهَ مَنْكَرُونَ اَمْحَدُود
بِمَائَنَدَ تَا اَيْنِ الْأَغْمَهْتَرَانْ آنَهَارَا
مَعْرُوفُ مَحْدُودَ گَرْ دَانَد<sup>۱۲</sup>

(ب)

Whoever wants his horse for the purpose of riding, would be your partner in this sentiment.—But, since we are now upon the subject, I wish very much to explain to you two or three more points concerning *Adjective, and Substantive Nouns qualified by Adjective*.

هَرَكَهَ اَسْبَشَ رَا بَرَايِ سَوارِي مِيْخَواهَد
دَرَايِنْ عَقِيدَتْ شَرِيكَ شَهَا خَوَاهَدَ بُود
لِيْكِنْ چُونْ حَالَابَرَسَ مَطَلَبِيمَ مِنْ خَيْلِي
مِيْخَواهَمَ كَه دُوسَهَ نُكْتَهَ دِيَگَرَ دَرِيَابِ
صِفَتْ وَمَوْصُوفَ كَه دَرَانْ رُوزَنَگِي

(<sup>۱۲</sup>) This play, or pun, upon grammatical terms cannot be exactly translated into English without the risk of rendering the passage unmeaning: suffice it to state, that these technical phrases (viz. مَنْكَر, نَامَحْدُود, مَعْرُوف, مَحْدُود) apply both to Grammar and to Horses, in the Persian Language; and consequently make good puns.

tives, which, on that day, مانع شد اکنون از برای وقت آذیان شما بیان کنم the lateness of time prevented me from explaining.

A.

You are doing me a great kindness; but if it be no trouble, and in the like manner as before you will again explain yourself in English, it will add to the obligation.

(۱)

بِسْيَار لُطْفٌ مِّيقَرْ مائِيدَه آهَمَا أَكْرَرْ زَحْمَتْ
نَبَاشَد وَبِهَمَانْ طَورْ بازْ دَرِانْگَلِيْسِيْ
بَيَانْ فَرْمَائِيدَه مَزِيدَه مِنْتَ خَواهَه بُودْ

B.

The (letter) *zau* of زَحْمَتْ among sincere friends, is always without a dot.

(۲)

زَاهِي زَحْمَتْ دَرْمِيَانِ دُوْسْتَانِ خالِصْ
هَمِيشَه بِي نَقْطَه أَسْتَ<sup>۱۳</sup>

An Adjective, whether Simple or Compound, must always be in the Singular Number, whether its Substantive be so or not. As to its proper situation with regard to the Substantive which it qualifies;—when the Noun is Indefinite or Definite, but not in *apposition*, the Adjective must invariably follow it, and the final or connecting زیر (-) be added to the Substantive; as, “مرد خوب از خدا میترسد” “A good man fears God”; “اسپ عربی همیشه لاغر میباشد” “An Arabian horse is always thin-waisted”; “اسپ سیاه من در طوله بود” “My black horse was in the stable”; “مردان دلاور از جنگ بالک ندارند” “Brave men have no dread of battle”; “دوستان مهربان توحاض راند” “Thy affectionate friends are present”; &c. &c. But when the Noun is in apposition, the Adjective may either precede or follow the

(۱۳) If the first letter (ز) of the word زَحْمَتْ “trouble,” is not dotted, the word will be read رَحْمَتْ, which signifies *blessing*, or *mercy*.

Substantive ; and in either case, instead of the <sup>نیز</sup> (‘), the descriptive و must be added to the Substantive or to the Adjective, but generally to that which immediately precedes the Verb ; as, پدر تو خوب مرد یست or پدر تو مرد خوب یست “ Thy father is a good man.” But when the sentence becomes more complicated, the good taste and the judgment of the writer or speaker must, in a great measure, guide him in the manner of arranging his words ; for then the Adjective may even be expressed after the Verb itself ; as, لندن شهر یست <sup>لندن</sup>, سیار بزرگ یست <sup>لندن</sup>, or سیار بزرگ <sup>لندن</sup>, all of which expressions equally mean, “ London is a very large city,” and are all idiomatic. One rule, however, is generally to be observed ; viz. that if the Adjective expresses more than a *simple abstract* quality, such as *good* or *bad*, or if it is of Arabic extraction, or a compound, it is to be placed after the Substantive, whether expressed before or after the Verb : for instance, you may say in Persian, نوکر تو مرد یست <sup>نوکر تو</sup>, or نوکر تو مرد یست بد <sup>نوکر تو</sup>, all meaning, “ Thy servant is a bad man”; but if an Arabic Adjective, say شریر “ wicked,” be substituted for the Persian بد, you may say نوکر تو مرد <sup>نوکر تو</sup>, or نوکر تو مرد یست شریر <sup>نوکر تو</sup>; but it would not be quite idiomatic, except in poetry, to say نوکر تو شریر مرد یست <sup>نوکر تو</sup>. Adjective Adverbs, or Adverbs of Quantity, such as, بسیار, خیلی, “ much,” “ very,” &c. &c., brought to increase the force of an Adjective, may be placed immediately before (never after) the Adjective, and the second Noun of the apposition may also intervene between them ; as, ائمداد مملکت بسیار, <sup>ایمداد</sup>

انگلند خیلی خوب or, انگلند بسیار مملکت خوبیست or, خوبیست: انگلند مملکتیست خیلی خوب or, مملکتیست: all of these expressions equally mean, "England is a very good kingdom," or, "a very fine country."

With regard to the Cardinal Numbers, the Nouns to which they are joined (whether they be with, or without an Adjective) must always be in the Singular Number; as, يکهزار مرد "a thousand men (literally, man)," or one thousand "man"; يکصد گوسفند, or صد گوسفند, "one hundred sheep," &c. &c.; but *not* مردان, or گوسفندان. The same also when the Noun is with an Adjective; as, بیست مرد لادر "twenty brave man"; پانصد و دو اسب بسیار خوب "five hundred and two very good horse"; &c. &c. Respecting the order in which the numbers should be arranged, the greatest number is expressed first, and the rest following in the same order; as, دویست و پنجاه و چهار هزار و هفتاد و هشتاد و سه گوسفند "two hundred and fifty-four thousand seven hundred and eighty-three sheep." There is one exception to this rule however; namely, that from eleven to nineteen the smaller number is always expressed first: and from twenty to forty-nine, the smaller number *may be* expressed first; but only in counting or telling, and *never* in conversation or writing. For instance, you *may tell* چهل و پنج, چهار و پنجم, &c. &c., instead of counting چهل و پنج, سی و چهار, بیست و دو, thirty-four, and forty-five; though the latter is the best mode of expressing these numbers. But there is no *choice* from eleven to nineteen\*.

\* See the Numerals, pp. 10, 11.

A Definite Noun may be used in the Plural, to answer to the Cardinal Number; but it must be in a complete sentence, when the Plural Noun is expressed first, then the Cardinal Number, and lastly the Verb; as, مردان دو هزار بودند “*the men were two thousand*”; آسیهای سیاه چهار بودند “*The black horses were four*”; &c. &c.

In concluding this subject, however, let me assure you, that if you will only be a little careful in the course of your reading, you will discover more rules with regard to the Persian Syntax, and understand them even much better, than any Grammarian could explain them to you by his isolated examples or quotations. Besides having access to books, you now possess another advantage over those foreigners who study a language by themselves, or far from where it is spoken. You are now at present in Persia, and in constant intercourse with the natives: the best Grammar for you, therefore, is to attend to the conversations and idioms of the educated classes of the people, with whom you are so frequently in communication, and may ask them any questions you may think proper.

DIALOGUE V.

A.

(۱)

To-day, the air is very
warm.

امروز هوای سیار گرست

B.

(۲)

I wonder that you should
complain of the heat!
شکایت کنید

A.

(۱)

Why? Perhaps you sup-
posed that I had no bodily
feeling?

چرا مگر شما همچو میدانستید که
بند هیچ بدی نداشتم

B.

Not so: but you having said that you had resided ten years in India, and had been staying chiefly in Bengal—and the climate of India, especially Bengal, being much warmer than Persia, and to-day also not being a particularly hot day—I was surprised when you complained of the heat!

نَهْ هَمْچِنِينْ لِيکِنْ چُونْ شَمَا فَرْمُودَه
بُودِيدْ كَهْدَه سَالْ دَرْهَمْدُو سُتَانْ
تَشْرِيفْ مِيدْ اشتِيدْ وَأَغْلَبْ دَرْبَنْگَالَه
مُتَوَقْفْ مِيدْ بُودِيدْ وَهَوَايْ هَندْ وَسْتَانْ
خُصُوصَابَنْگَالَه آزِيرَانْ بِسْيَارْ
گَرْمَرَستْ وَامْرُوزْهُم بِخُصُوصَه رُوزْگَرِي
نَمِيدِبُودْ مِنْ مَتَحِيرَشَدَمْ كَهْ شَمَا آزْگَرَما
شِكَایَتْ كَرْدِيدْ

A.

Notwithstanding these good reasons why such should not be the case, I feel a strange heat all over my body; and, moreover, I have a great thirst upon me, and my head also aches.

بِاُوجُودِاَيْنِ وجُوهَه مَعْقُولَه كَهْ حَالْ
چِنِينْ نَبَاشَدْ بَنْدَه حَرَارَتْ عَرَبِيِّي دَرْ
بَدَنْ اَحْسَاسْ مِيدْكُنْ وَبَعْلَادَه عَطَشْ
هَمْ بِسْيَارِ دَارَمْ وَسَرَمْ هَمْ دَرَدْ مِيدِكَنْ

B.

God grant that you may have no fever! Let me feel (*lit. see*) your pulse. Do not be alarmed: you have a slight fever; take care (of yourself): please God, it will soon be removed.

خُدْ أَكَنَدْ كَهْ تَبْ نَدَاشَتَه باشِي نَبَضَتْرا
بِبِيِّنِمْ تَشُوِيشْ مَكْنْ تَبَكْ \* خَفِيفِي
دارِي اِحتِياطْ بِكُنْ اِنْشَاء اللَّه زَوْدَرْفَعْ
مِيشَودْ

\* See the Diminutive Particles, pp. 127—129.

A.

I fear I may have caught cold : there is a bad taste in my mouth ; and I feel a shivering in my back and side.

من میترسم چاهیده باشم دهنم
بدسره آست ورعشه درپشت وپھلو
احساس میکنم

B.

There is no doubt you have caught cold : you must abstain from fruit altogether. At this season, fever and ague are very prevalent (*lit.* has a great prevalence) in Persia. People, in these warm nights, sleep mostly on the tops of their houses ; and it sometimes happens, that in the course of the night a slight cold may have settled on a person, and he may not be aware of it : and, in the earlier part of the day, people incautiously eat fruit : and most of the agues and fevers, and other maladies which prevail at this season, arise from these sources.

شک نیست که چاهیده اید آزمیوه
مطلقاباید پرهیز کنید دراین موسم
تب ولرز درایران عمومی دارد مردم
دراین شبهاي گرم اغلب برپشت
باهمها میخوابند و گاه باشد که دربین
شب آندک چاهشی عارض شده باشد
و شخص آزان مخبر نیست و در اوایل
روزی احتیاط میوه میخورند و اکثر تب
ولرزها و سایر امراضی که دراین فصل
مدد اوئند آراین جهات برمیخیرند

A.

You say true : last night, about two or three hours past midnight, I woke, and felt very much chilled. I found (saw) the night-eap

راست میگوئید من دیشب دوشه
ساعت آنصف شب گذشته بیدار
شدم و خیلی سردم بود دیدم که شب

had fallen off my head, and the quilt even was not over me; and I sneezed also twice or thrice: perhaps that may have been the commencement of my cold.

کلاده از سرم افتاده بود و لحاف هم رویم
نبوود دوسته با رهم عطسه کردم شاید که
ابتداًی زکام من ازان باشد

B.

Notwithstanding these several warnings, I still fear you may not have abstained from your usual custom of eating fruit before breakfast.

با وجود این تنبیهات متعدد هنوز
میترسم که از عادت مستمری پیش از
نهار میوه خوردن پرهیز نکرده باشید

A.

Why conceal it from you? The truth of the matter is, that this morning the gardener of the English Envoy brought me several baskets of fresh ripe fruits. Without exaggeration, I had never seen grapes, figs, and melons, in such a state of perfection and delicacy.— Moreover, with what neatness and elegance had that tasteful gardener arranged them, mixed with roses and jessamines, in those baskets of green myrtle! At all events, I enjoyed the pleasure of partaking of those forbidden fruits: now I must pay the penalty of my indiscretion.

از شما چه پنهان حق مطلب اینست
که امروز صبح با غبان ایلچی انگلیس
چند سبد میوهای تازه و رسیده از
پرایی من اور دبی اغراق من هرگز آنکو رو
آنچه و خربزه بان خوبی و لطافت
ندیده بودم بعلالت چه تنقیه
ونرافت آن با غبان با سلیقت آنها را
با کل و پاسمن دران سبد های مورد سبز
در رهم چیده بود به رحال من ازان
میوهای میوعه لذتی بردم و اکنون باید
جریمت ناپر هیزی خرد را بدhem

B.

You must not alone pay the whole of the penalty: since the Envoy's gardener has tempted you to eat the fruit, justice requires that the Envoy's doctor should pay a part of the penalty, in the shape of medicine and attendance. I have some business in the neighbourhood of the Ambassador's house; and, as I am passing that way, I will see the English doctor myself, and send him to see you directly.

شُهادَتْهَا ثَمَامٌ جَرِيمَةٌ رَايَدَ بَدْهِيدَ
چُونْ باعْبَانِ ايلِچِي شُهارا بَخُورَدَنْ مِيَوَه
ترَغِيبُ كَرَدَه آسَتْ انصَافُ مُقْتَضِيَت
كَهْ حَكِيمِ ايلِچِي يَكِحْصَهْ جَرِيمَتْ رَا
بِصُورَتِ دَوَاهُو پَرَسْتَارِي بَدْهَهْ مَنْ
نَزْدِيْكِي خَانَه ايلِچِي كَارِي دَارَمْ چُون
آزانْ رَاهِ مِيَگَدَرَمْ مَنْ خُودَمْ حَكِيم
صَاحِبِ رَاهِي بَيْتَمْ وَأَورَا زُودْ بَدِيدَن
شُهَما مِيَفِرِسَتْ

A.

May your affection never diminish! But there is no necessity for you to take the trouble (*lit.* that you should take the trouble): I can write to the doctor myself, and beg him to come.

مَحَبَّتْ شُهَاكَمْ نَشَوَدْ آما ضَرُورَنِيَت
كَهْ شُهَارَجَهْتْ بِكَشِيدْ مَنْ خُودَمْ مِيَتوَانَم
بِحَكِيمِ بِنِوَيْسَمْ وَالْتِمَاسْ كَنَمْ كَهْ بِيَايَدِ

B.

It is no trouble at all! I must pass that way: what difference will it make, if I were to see the doctor for two or three minutes?— Moreover, when I see him, I can explain your case to him; and he perhaps, forming some judgment of it by

هُنْجِزْ زَهَمَتْ نِيَسْتْ مَنْ بَايَدْ آزانْ رَاه
بِكَدَرَمْ چَهْ تَفاوتْ مِيْكَنَدْ أَگرْ دَوَسَه
دَقِيقَهْ حَكِيمِ رَا بِبَيْتَمْ بِعَلَوَتْ مَنْ چُون
أَورَا بِبَيْتَمْ مِيَتوَانَمْ أَحْواَلِ شُهارا بَيَان
كَنَمْ وَأَوشَايَدْ أَرْكَفَتَهْ مَنْ إِسْتِنْبَاطِي

(۱)

(ب)

my statement, should any medicine be necessary, he can at once bring it with him; and in this manner the matter may be expedited.

کَرْدَه اَكْرَدَوَائِي ضَرُورٌ بَاشَد يَكْدَ فَعَدَ
هَمَرَاه خُود بِيَاوَرَدُو بَايْن طَورَانَدَكَيْ
كَارْپِيش اَفَتَه

(۱)

A.

I am much obliged to you! Although we say, in English, "I would do as much for you;" yet I hope to requite you, for these affectionate offices, at your wedding, and not in your illness!

مَن اَزْشَهَا بِسْيَار مَنْوَنَم اَكْرَجَه مَادَرَ
اِنْكِلِيسي مِيْكُونَيْم مَن هَمَيْن قَدْرَأَزْبَرَايْ
شَهَا خَواهَم كَرْد اَمَّا مَن اُمِيدَ وَارَم كَه
تَلَافِي اَيْن مَهْر بَانِيهَار اَدَر عَرْوَسِي شَهَا
بِكُنَم نَه دَر بِيَهَار يَتَان

(۲)

B.

May it please God to restore you to health first!— Now I will leave you quiet: and do you repose a little, until the doctor comes.

خُدَه اَنْشَاء اللَّه اَوَّل بِشَهَا شَفَابَه هَدَ مَن
حَال اَشْهَار اَرَام مِيْكُنَد اَرَام وَتاَاهَدَن حَكَيم
اَنَدَكَيْ اِسْتِرَاحَت بِكَنِيد

(۳)

A.

I have a great thirst upon me; and am afraid of drinking cold water, lest it should do me harm.

عَطَش بِسْيَار دَارَم وَآب سَرَد مِيْتَرَسَم
بِخُورَم<sup>۱</sup> مَبَادَا ضَرَر بِكَنَد

(۱) The Verb خوردن does not always signify "To eat" in Persian. It signifies also "To drink"; as, آب خوردن "To drink water"; غم خوردن "To drink wine"; &c. &c. It means also "To suffer," and "To feel"; as, تأسف خوردن "To suffer grief"; تأسف خوردن "To feel regret." In fact, in Persian, corresponds more with the English Verb "To take," than any other Verb; for they say in English, "To take pains," "To take trouble," "To take dinner," "To take wine," &c. &c.; for all of which خوردن may be used in Persian.

B.

I will tell the cook to make some barley-water for you: that will quench (your) thirst.

(ب) من باش پرزمیگویم تا آند کی ما شعیر
آز برای شما درست بکن آن تسکین
عطش میکند

A.

May your kindness and affection increase!

(۱)

لطف و شفقت شما زیاد

B.

Boys! Boys!!—No one answers! (*lit. gives an answer.*) They are all dead!
—Boys!!!

(ب) بچها بچها هیچکس جواب نمیدهد
اینها همه مرده آنده بچها

SERVANT.

Sir! yes Sir!!

(خدمتکار)

صاحب بلي صاحب

A.

You see, at last, that I am ill! why do you, all of you, vanish together?—For God's sake, let one of you, at least, be always near at hand, to answer when I call! It is *your special duty* always to be in the coffee-room: where had you gone?

(۱) آخر شما هي بینید که من بیهارم چرا
همتان با هم گم میشوید آز برای خدا
بگذرید اقلایی کیتان همیشه این
ترزدیکیها باشد تا وقتیکه آواز میکنم
جواب بد هد کار معین تواینست که
همیشه در قهوه خانه باشی گجرافتہ
بودی

(<sup>۲</sup>) An ante-room leading into the audience-chamber, where the *coffee*, &c. غلیان “ghalyun,” are prepared, and handed in to the guests.

SERVANT.

I was gone to the kitchen,
to fetch the barley-water,
which the cook had prepared
for you.

(خدمتگار)
 من توی اشپزخانه رفته بودم که
 ماشیر که اشپز برای شما ساخته
 بود بیارم

A.

Mind you well, that today, excepting the doctor, and the gentleman who just went out, whoever else may call (come), you must say that I am not well, and cannot see any body!—Dost thou understand, or not?

(۱)
 خوب خاطر تان باشد که امروز بعید از
 حکیم و این صاحب که حالا بیرون
 رفت هر کسی دیگر که باید بگوئید که
 آحوالم خوش نیست و کسیران نمیتوانم
 به بینم میفهمی یانه

SERVANT.

Yes, Sir; very well.

(خدمتگار)

بلي صاحب بسیار خوب

A.

Now, bring (me) some barley-water.—Ah! this is too hot; I cannot drink it.

(۱)
 حالا قدری ماشیر بیاراه این خیلی
 گرم است من نمیتوانم اینرا بخورم

SERVANT.

It is not (a) long (time) since it has been taken off the fire; and it is not yet cooled.

(خدمتگار)
 خیلی وقت نیست که از روی آتش
 برداشته شدست و هنوز سرد نشده
 است

(<sup>۳</sup>) See Note 1. Dialogue 5.

A.

Go, and pour it all into a glass (bottle); and put the bottle into ice, that it may cool the sooner. I am very thirsty! But do not bring it till I ask for it: I may be asleep, and will not have any one disturb me.

(۱) بِرُو وَهْمَهْ رَا دَرِيْك شِيشَه بِرِيز وَشِيشَه رَا
مِيَانْ تَسْعَ بِگَذَارْ تَازَ وَدَرِرْ سَرْدَ بَشَوْدَ مَنْ
بِسِيَارْ تَشْهَهْ أَمْ آمَاتَاهْخَواهْمَ مَيَارْ
شَاهِيْ خَوَابْ باشْهَهْ وَنَمِيَخَواهْمَ كَسِيْ
بِيدَارْمَ كَنْدَ

(Two Servants talk.)

(۲) دُوْخِدَمَتْشَارْ بِاَيْكَدِيْگَرْ

1st SERVANT.

What is the matter with master to-day?

(۳) صَاحِبْ اِمْرُوزْچَهْ خَيْرِشَهْ اَسْتَ

2d SERVANT.

What do I know?—He says he is ill.

(۴) مَنْ چَهْ هِيَدَاهْمَ مِيْگُويَدْ كَهْ بِيَهَارْمَ

1st SERVANT.

If he is ill, he is ill: if he is not ill, he is not ill: but you, who go in and come out so often, if you be not an ass, must, at all events, know one thing or the other.

(۵) اَگَرْ بِيَهَارْسَتْ كَهْ بِيَهَارْسَتْ اَگَرْ
بِيَهَارْنِيسَتْ كَهْ بِيَهَارْنِيسَتْ اَمَّا تُوكَهْ
اِنْقَدَرْ تُومِيرْوَيْ وَبِيرُونْ مَيْ اَيْ اَگَرْ
خَرْنَباشِيْ اَخْرِبَايَدْ كَهْ يَكْ چِيزِي بِدَانِي

(۴) The reader will here again observe the difference of idiom between the Persian and English. In the former, the Negative form تَاهَخَواهْمَ مَيَارْ “So long as I shall *not* ask for it, do not bring it,” is strictly idiomatic. In English, it is the reverse: “Until I *do* ask for it, do not bring it.”

(۵) See Note 1. Dialogue 4.

(۶) See Notes 2 and 4. Dialogue 3.

(۷) See Note 5. Dialogue 4.

2d SERVANT.

If you ask me, I tell you, that these Englishmen, so long as they possess a *pulse* and a *watch*, they are never in health. With one hand, He holds his watch; and with the other, feeling his pulse—thus. He looks at *this* a little, and counts something to himself; and all at once exclaims, “Alas! it is ninety! —it is ninety-five! —O dear, it is a hundred!!! —Woe is me! I am ill! —Bring the doctor! —Prepare some medicine! — Make some barley-water! — Let no one speak! —Let no one knock at the door! —I cannot see any one!”—and I know not what! But, thank God! he is now asleep. Would that, before his waking, his *watch* may stop! —then all would be right.

(۲)

اگر آزمَن میپرسی من بات میگویم که
این انگلیسها تو قتیکه یک نبضی
ویک ساعتی دارند هرگز چاق نیستند
یکدست ساعتش را میگیرد و یکدست
نبپشتر اهمجو یکخورده باین نگاه
میکند و یکچیزی پیش خودش
میشماد و یکمرتبه فریاد میکند که
آهان<sup>۸</sup> نود تاسی نود و پنجتاست واویلا
که صد تاسی ای وای که من بیمارم
حکیم بیارید دو ایسا زید ما شعیر
درست بکنید کسی حرف نزند کسی
در نزنند من هیچکس را نمیتوانم ببینم
و چه میدانم که چه آما شکر خدا که
حالا خوابست کاشکه پیش آز بیدار
شدنش ساعتش و امی ایستاد آنوقت
همه درست میشند

1st SERVANT.

(۱)

You talk a great deal of nonsense! Methinks

تو خیلی چرند میگوئی گویا عقلمندرا گم

(\*) For this and the following exclamations, see the Interjections, pp. 117—19.

you have lost your wits. If the *man* were not really ill, do you think the doctor was a fool, like yourself, to take so much blood from him for no purpose?

گرددہ باشی اگر مرد کہ راستی بیهار نبود
آن حکیم تو همچو مید اینی مثل خودت
یک احمدی بود کہ این همه خونش
بگیرد برای هنچ چیز

2d SERVANT.

After all, he (the doctor) is an Englishman too, and has a watch also. What did *he* do, when he came? First of all, he pulled out his watch, and, like Master himself, held it in one hand, and with the other hand he felt the Master's pulse, and in the same manner he began counting: then he said something to Master, and Master put out his tongue. As soon as he looked at Master's tongue, he fumbled with his hand in his pocket and pulled out his lancet; and cried out, "Boys! bring the jug and basin!" You know the rest (*lit.* the rest of it is known), *i.e.* he bled him.

(۲)
آخر او هم انگلیس است و یک ساعتی هم
دارد مگرچه کار کرد و قی که آمد اول
همه ساعتش را بیرون اورد و مثل
صاحب خودش بیکدستش گرفت
و بیکدست دیگرش نبض صاحب را
گرفت و بهمان طور بنا کرد بشمردن
آنوقت یک چیزی بیصاحب گفت
وصاحب زبانش را بیرون اورد همیشه
بر زبان صاحب نگاه کرد دستش را تویی
جیش آنداخت و نیشترش را بیرون
اور دو بانگ زد که بچهها آفتابه لگن
پیارید باقیش معلوم است

1st SERVANT.

Do you mean to say that

(۱)
تو میخواهی بگوئی که حکیم خودش

the doctor *himself* bled
Master, and did not send
for a barber?!

صاحب رخون گرفت و پی دلک نفرستاد

2d SERVANT.

Barber! They are their own barbers. Have you ever seen an Englishman who could not shave himself?—Their doctors, also, both bleed and extract teeth.—Listen! somebody knocks at the door.—Yes, yes! Coming!

(۲)
دلک اینهاد دلک خود شاند هرگز پک
انگلیسی دیده که ریس خود شرا
نداشند بتراشد حکیمان شان هم هم
خون میگیرند و هم دندان میکشند
بشنویک کسی در میزند یلی بلی آمد

A MESSENGER.

I have brought a note for the Gentleman; and want an answer to it.

(آدمی بارقه)
برای صاحب یک رقعده اورده آم
وجوابش را میخواهم

SERVANT.

Master is not well, and is asleep: I cannot just now give him the note. But, hark! I hear him cough. I think he is awake (or has awoke). Give me the note!

(خدمتگار)
صاحب آحوالش خوش نیست و
خوابیده آست من نمیتوام که حالا
رقعه را باش بد هم آما یواش میشنوم
که سرفه میکند مظنه که بیدار شده
آست رقعده را بده بمن

A.

Boys! Bring me some water to drink!—What is the time? Bring candles, that I may see!

(۱)
بچها قدری آب خوردن بیارید چه
وقتیست شمع بیارید ببینم

SERVANT.

Yes, Sir. We are coming. Make haste [*to a fellow-servant*], and light these candles! or he will be angry again.

(خِدمَتْگار)

بَلِيْ صاحب آمده يم زُودباش ایین
شماعهارا روشن کُن که بازکج خلق
میشود

Another Servant.

Your prayer has been granted! Master's watch is stopped. Do you not see, he asks, "What is the time?"

(خادِمی دیگر)

دُعَات مُسْتَجَاب شُدَّدْسَتْ سَاعَتْ
صاحب ایستاده آست نمی بینی که
میپرسد چه وقتست

SERVANT.

Do not talk nonsense! Give me the candles ! Sir! a person has brought this note for you, and wishes for an answer to it.

(خِدمَتْگار)

چوند هگوشماعهارا بده بمن
صاحب یک کسی این رقעה را برای
شما آورده آست و جواب شرا میخواهد

A. (*reads.*)

My Dear Friend!

Although it is unkind to leave a valued friend alone when he is ill; and justice itself, under such circum-

(۱)

دوست عزیز من

اگرچه یاران گرامی را در حالت
بیماری تنها گذاشتند طریق مهربانی

(<sup>۹</sup>) I have not been strictly literal in translating some parts of this epistle; because, in the vain attempt to *Anglify* the *untranslatable* phrases of Persian courtesy, the English becomes so bad, I may even say so ridiculous, as to degrade, rather than elucidate, the peculiar phraseology of the original. The learner, if he has been a learner at all, by the time he comes to this part of the Grammar, must see, and be able to understand, the difference of the idiom and grammatical construction of the two languages, in this, as well as in many other similar instances, in these Dialogues.

stances, does not reckon any excuse sufficient for absence. Nevertheless, on account of an important and necessary business, the transaction of which is indispensable, I fear I may not be able to have the honour of waiting on you until to-morrow morning; unless (which God forbid!) your indisposition should be so great as to make you think my presence necessary: in that case, to attend upon you will, of course, become the most urgent of all important affairs. I pray that the Almighty Giver of all gifts, in His infinite mercy, may grant you a speedy cure! Your very sincere friend, B.

نیست و انصاف خود در چنین احوال
غیبت را همچو عذری موجه نمیشمارد
لیکن بسبب مهمی ضرور که
انصرامش لا بد است میترسم که تأثرا
صحح شرف خدمت حاصل نتوانم کرد
مگر آنکه خدا نکرده تکسر مراجع مبارک
بحدی باشد که حضور مخلص را در کار
دانند در انصورت پرستاری اجنبان
البته آنهم مهمات خواهد بود امید که
حضرت واهب العطا یا ازرحمت بی
نهایت خود شفای عاجل بذات
مبارک عطا فرماید دوست بی ریا (ب)

(۱)

A.

There is no necessity to write an answer. Send my compliments, and say, "Thank God! I feel much better to night. The doctor has visited me twice; and, after bleeding me, he sent me some medicine: his remedies have proved of great benefit; and I am in hopes that by to-morrow,

احتیاج بنویشن جواب نیست از من
دعا و سلام بفرست و بگو که لحمد لله
امشب احوالم بسیار بهترست حکیم
دوبار عیادت کردند و بعد از فصد دوا
فرستادند و معالجا تیشان بسیار مفید
افتادند و انشاء الله امید وارم که تأثرا

God willing ! no illness will remain."—As soon as you have sent this message, bring me some tea.

دیگر همیشہ ناخوشی نمانده باشد
همینکه این پیغام را فرستادی قدری
چای بیار

SERVANT.

Very well, Sir. Do not you wish for something to eat with (your) tea ?

بلی صاحب همراه چای چیزی
نمیخواهید بخوردید

A.

No; I want nothing (more). But mind, and remember, before going to rest to-night, to bring me some warm water, that I may bathe my feet ; and, that an hour after tea is *the time*.

نه همیشہ نمیخواهم آما خاطرات باشد که
پیش از خوابیدن امشب قدری آب
گرم بسیاری تا پاهایم را بشویم و یک ساعت
بعد آز چای وقت است

DIALOGUE VI.

B.

O, my thornless rose ! O, my "Companion of the cave !" peace be upon you ! " May thy person never be a suppliant before the self-sufficiency of the doctors ! May thy delicate frame never be afflicted with sickness ! "

(ب) آی گل بیخار و آی یار غار من سلام علیکم
تَنَّتْ بِنَارِ طَبِيبَانِ نِيَارْ مَنْدَ مَبَادِ
وَجُودِ نازِكَتْ آزِرَدَهَ گَزْنَهَ مَبَادِ \*

(<sup>۱</sup>) Mohammed, during his flight, when closely pursued by his enemies, was obliged for a time to conceal himself in a cave, wherein none of his followers was with him, excepting <sup>آبابر</sup> "Ababur" (afterwards the first Khalif); and hence he obtained the appellation of <sup>یار غار</sup> "The Companion of the cave." It is now used occasionally, in Persian, to signify a very sincere and intimate friend. The couplet is by Hafiz.

\* See Optative Mood, p. 67.

I trust that the disinterested prayers of your sincere friends have been heard in your behalf, and that you are now completely free from indisposition!

A.

Thanks be to God! I have no illness to-day. My fever has left me (*lit.* is broken off); my headache is completely gone; and my appetite is also very good: what more dost thou want? But the truth is, that so long as a person does not suffer illness, he does not know the value of health. How much it behoves me now to praise God, who has bestowed on me the blessing of health! but when I compare my state of yesterday with that of to-day, I acknowledge that it is impossible for me to thank God as I ought.

B.

It is incumbent upon us every moment to thank God; for there is no instant that we are free from the exercise of His goodness. The divine bounty is like water, and we like fish; we cannot exist a moment without it.

آمید که دعوات بی غرض دوستان
خالص در باره آت مستجاب افتاده
آنکنون بالمرة از مرض آزادی

(۱)

الحمد لله امروز همچنان خوش نهار
تیم بشکسته است در سه بکلی رفع
شد است و اشتئام هم بسیار خوب است
دیگر چه میخواهی آما حق است که
تاکسی بیماری نکشد قدر صحبت
نمیداند و من حالا چه قدر خدار اشکر
باید بکنم که نعمت صحبت بمن عطا
فرموده است لیکن چون حالت دیروزرا
با امروز برآورد میکنم می بینم که
محالست که خدار اچنانکه باید و شاید
شکرتوانم کرد

(۲)

شکر خداد رهان بر ما واجب است چه
ما گاهی نیست که از فیض او خالی
باشیم نعمت الله مائند آبست و
ما چون ماهی دهی بی آن زندگ نتوانیم

It is from our ingratitude and neglect that we thank God only from time to time for some particular bounty of His; otherwise, His universal grace every moment demands renewed thanks. Dost thou not recollect the passage in Sādy?

بُود این آرکفران و غفلتِ ماست که همین
گاهگاهی خُدار بجهت نعمتی مخصوص
ستایش میکنیم و الالطف عَمِّ او هر آنی
اقتضای شکری تازه میکند عبارت
سعدي خاطرت نیست

A.

No: to what passage do you allude?

B.

In the preface of his incomparable (work) "Gulīstān," On the praise of the Almighty Creator, he says, "Every breath, when inhaled, is a prolonger of life; and when exhaled, a reviver of nature: so that in every single respiration there exists two bounties of God; and for every bounty, a separate thanksgiving becomes due. Whose power and whose language is sufficient to fulfil the duty of gratitude to Him?!"

(۱) خیر بکدام عبارت آشارت میکنید
در دیباچه گلستان بی نظیرش در
ستایش باری تعالی میگوید
هر نفسي که فرومیروند مهد حیات است
و چون برمی آید مفرح ذات است
پس در هر نفسي دونعمت موجود
وبهر نعمتی شکري واحب
از دست وزيان که برآيد
گر عهده شکرش بدرايد

(۲) دست in Persian, means "hand," as well as "power." The English reader need not be reminded of the same in his own language. But the passage may also be translated thus: "What can the hand or tongue express sufficiently, to perform the requisite duty of gratitude?"

A.

The chief beauty of these passages is in the truths which they express, although the expressions [themselves] are also quite perfect in point of eloquence.

(۱)

حسن کلی این فقرات در حقیقتیست
که بیان میکنند اگرچه عبارات خود
در صفات هم تامند

(ب)

از راست چه نیکوتر تواند بود اعتقاد
من اید است که انسان را بحسب نطق
محض اشرف مخلوقات نباید گفت
بلکه بحسب اید که راست تancock
میتواند کرد

A.

You speak *truth*; therefore you are the *lord of the creation*. But, My Lord of the Creation, this is a very antiquated truth. Should there be any new truths in your noble thoughts, I shall be much delighted to hear it.

(۱)

شما راست میگوئید پس شما اشرف
مخلوقاتید لیکن ای اشرف مخلوقات
این راستیست بسیار قدیم آگر حقیق
تازه در خاطر شریف باشد من از
شندیدنش خیلی محظوظ خواهم شد

B.

Do you believe, then, that *truth* also, like the customs and fashions of nations, has its novelty and antiquity? —that to-day, *this colour* is *liked*; and to-morrow, *that?*

(ب)

شما همچو میدانید که راست هم مثل
رسوم و عادات طوایف تازگی و گهنه‌گی
دارد که امروز این رنگ مرغوب است و
فردا آن امسال این بیش متعارف برای

—this year, *this* is the fashionable cut of a coat; and *this was* last year's, and is unfashionable;—and so on? However, if such really be your notion, I hope that you will stop at *this limit*, and will not carry the analogy to its full extent! For as, in the one case, you may say, for instance, “This is an old coat, or its colour is unfashionable;” or, “The cut of these breeches is vulgar, and I am ashamed to wear them;” in the other case you will be obliged also to say, “*This truth* is very antiquated, and every body knows it; and is now become very vulgar, and I am ashamed to discuss it;”—and so forth.

A.

I like your diction better than your logic; for in *that*, there is much eloquence; but in *this*, a great deal of fallacy. Who in this world, excepting yourself, could pervert my simple remark in so hideous a manner?

لباس اُست واین بُریش سال گذشته
اُست و نامِ غوب و همچنین به رحال
اگر واقعی اعتقاد شما چنین باشد آمید
که در این حد توقف فرمائید و قیاس را
بنهایت نرسانید چه چون دریک
صورت میتوانید گفت مثلاً این قبا
کهنه اُست یار نگش نامِ غوب است
پای بُریش این شلوار مبتد لست و مرآز
پوشید نش عاری آید در صورت
دیگر هم میباشد بگوئید که این راست
خیلی قدیم است و همه کس آنرا میداند
و آکنون بسیار مبتد لست و مرآز
گفتگویش شرم می آید و علی هذا

(۱)

من نطق شمارا از منطق تان بهترمی
پسندم چه در آن فصاحت بسیار آما
در این فلسفت بیشمار است کی در این
عالم بغير آز خود است میتوانست که
گفت ساده مرآ باین صورت زشت
معوج گرداند

B.

Where is the fallacy? Be so kind as to point it out.

(ب) فلسفت در کجاست لطف فرموده بیان
کنید

A.

I said, "This truth is antiquated," meaning, *long established*;" but you interpreted it in the sense of "old, and worn out," which was not my meaning. By قديم, I meant "*ancient*," as opposed to "casual." The word, as it is employed in logic, signifies "*eternal*," and not "*worn out*." Moreover, قديم is one of the attributes of the Deity, meaning "*without beginning, and without end*."

(۱) من گفتم که این راست قدیمت
یعنی دیر پاوشما آنرا بکهنه و مدرس
تعبری کردید و آن مقصود من نبود قصد
من از قدیم نقیض حادث بود چنانکه
در منطق مستعمل است یعنی از لی نه
مدرس بعلالت قدیم یکی از صفات
الله است یعنی بی ابتداوی انتها

B.

There is no doubt that you have proved (the existence of) a *fallacy*; but, I fear, *more* in your own statement than in my saying. You must surely know, that it often happens that a word has been employed in a science, or idiomatically, to express a particular meaning; but, in common conversation, it has a more extensive signification, which, for the most part, is restricted by the context. You did not merely say, "This is

(ب) شک نیست که شما فلسفتی ثابت
کردید آما میترسم که بیشتر در فرموده
خودتان تادر گفته من شما باید بهانید
که بساست که لفظی در علمی یا
اصطلاحی از برای معنی مخصوص
موضوع است آما در محاورات معنیش
عوومیت دارد که اغلب از قرایین محدود
میگردد شما نه همین گفتید که این

an *antiquated* truth;" but you added, "Should there be any *new* truth," &c. &c. It is therefore quite clear, from these contexts, that you used the word *قديم* (*old*), as opposed to *نو* (*fresh*), and not as opposed to *حادث* (*casual*); and your meaning, in using the word "*antiquated*," could only have been "*old and common*," and not "*eternal*." Moreover, you expressed yourself ironically at my defective explanation, and shewed some signs of weariness; and *these*, too, are additional proofs that you used the word "*antiquated*" in its *worst sense*.

راست قديم است بلکه علاوت گردید
که اگر حقيق تازه در خاطر شريف
باشد وغیره پس آزايin قراين
معلوم است که شما لفظ قديم را در مقابل
تو استعمال گردید نه در مقابل حادث
ومقصود شما آز قديم كهنه و مبتذل
سيده وانست بود نه آزلي بعلاوت شما
بيان ناچص من استهزي فرموديد
واظهار ملاتي نموديد وانيها نيز دليل
ديگرند که شما لفظ قديم را باقی
معانیش استعمال فرموديد

A.

Do you not know, that I am an Englishman, and that Persian is not my native tongue? What wonder is it, if I should have employed a word rather out of its proper place?

B.

Although your excuse is *very lame*; yet, as you have *so recently* (lit. *newly*) risen from sickness, I will not, for *old* friendship's sake, be too hard upon you.

مگر شما نمید آنید که من انگلیسم
و فارسي زبان اصلی من نیست چه
عجیب اگر لفظی را آنداز بیجا استعمال
کرده باشم

(ب) آگر چه عذرت بسیار لگست لیکن
چون تازه آز بیماری برخاسته بخاطر
دوستی قدیم من بر تو سخت نمیگیرم

A.

May your affection ever increase! But, with all this kindness and consideration, I still see that you do not quite forget the "new" and the "old."

(۱)

محبّت شما ریاد لیکن با اینهمه موالت
و مهر بایی هنوز می بینم که آز تازه
و قدیم فراموش نمی‌فرمائید

B.

This is only to shew you, how words, according to idioms and contexts, give various significations.

But now let us change the subject: for, as you say in English, "This is rather too much of a good thing," we say in Persian, "Eating too much of sweetmeats produces heartburn."

(۲)

این همین است که بسما بنهایم که الفاظ
چگونه بحسب محاورات و قرایین معانی
عديدة می بخشد لیکن حالا بگذر
مطلوب را تغییر دهیم چه چنانکه شما
در انگلیسی میگوئید این آنکه افراط
است در چیز خوب مادر فارسی میگوئیم
حلوا بسیار خوردن دلسویش می آرد

A.

Now, I well remember, that, two or three days ago, I settled with a dealer that he should bring several good horses, in order that I might see them, and, if I approved of any, might make a purchase. He came yesterday; but I was not very well, and told him to come another time. If you have a mind,

(۳)

حالا خوب یاد میکنم دوسته روز پیش
از این بایک دلایلی<sup>(۳)</sup> قرارداده بودم که
چند تا اسب خوب بیارد تامن ببینم
و اگر از آنها چیزی به پسندم بخرم او
دیروز آمد اما من حالم خوش نبودو
گفتم وقت دیگر بیاید اگر شما میل

(۳) See Note 4. Dialogue IV.

I will send a man, to desire him to come to-morrow morning; and, if you happen not to have any other engagement, have the kindness to come here, that we may see the horses together.

دارید من آدم می‌فرستم که فردا صبح
بیاید و اسبها را هم بیاورد و اگر شما شغلي
دیگر نداشته باشید محبت فرموده
اینجاشریف بیاورید تا اسبها را با هم
بینیم

B.

Very well! — I have an engagement now, and shall take my leave (*lit. become permitted*); but to-morrow morning, I will be here again.

بسیار خوب من هم حالاً شغلي دارم
و مرخص می‌شوم و فردا صبح باز آینجا
خواهم بود

(۱)

A.

God be with you! To-morrow morning, I shall expect you.

خدا همراه شما فردا صبح منتظر شما
خواهیم بود

DIALOGUE VII.

A.

I am very much pleased with that bay horse. What say you?

من آزان اسب دهربخشی خوشم می‌آید
شما چه می‌گوئید

B.

It is a fine horse: but I like that chesnut better: it possesses several very good marks.

خوب اسبیست اما من آن گرن را بهتر
می‌پسندم چند تانشان بسیار خوب
دارد

A.

It is true; but, to my taste, it is rather too small.

راستست اما بسلیقه من آن کی

(۱)

(ب)

If that horse had been half a hand taller, he would have been worth any sum you might mention.

کوچکست اگر آن اسب نیم و جب بلند
تر بود هر چه میگفتی می آزید

DEALER.

Sir, a thorough-bred Arab horse seldom happens to be taller than this. By your own head! in the stable of the prince even, a better horse than this cannot be found! But what need is there for me to describe it? You (as heaven has willed) yourself understand horses very well; and your friend himself also is a perfect judge of a horse.

صاحب اسب عربی خالص کمتر از این
بلند تر اتفاق می افتد بسر<sup>۱</sup> خودت که
در طویله شاهزاده هم از این بهتر اسب
بهم نمیرسد اما چه ضرور که من
تعربیش بکنم شما خودتان ماشاء الله که
خوب اسب می شناسید و فیقنان هم
که خودش اسب شناسی تمامیست

A.

You say that "an Arab horse seldom happens to be taller than this." Is not that bay an Arab?

تو میگوئید که اسب عربی کمتر از این
بلند تر اتفاق می افتد مگر آن که
عربی نیست

DEALER.

That bay horse, also, is worthy of being mounted by the king. It is of mixed blood (*lit.* is of two veins)—the Arab and the Turkoman; but it has more of the Arab blood.

آن اسب که هم قابلیت سواری شاهد را
دارد آن دورگه است عربی و ترکمنی
اما رگ عربیش بیشتر است

<sup>(۱)</sup> A form of adjuration common among the Persians.

(ب)

B.
What do you think (say) of that piebald? See what a beautiful head and neck he has!

از آن ابلق چه میگوئی به بین چه سروگردن مقدولی دارد

(۱)

A.
In respect of *shape*, he does not appear to be a bad horse, though his chest is rather narrow: but, I do not know why, I never fancy a piebald horse, however good his blood may be (*lit.* good-veined).

از حیثیت ترکیب بداسی نمی نماید
اگر چه سینه اش آند کی تنگست اما
نمیدانم چرا من از اسب ابلق هرگز خوش نمی آید هرچند خوش رگ باشد

(ب)

B.:
That is another thing. But if a horse be of good blood, and [possess] good marks, I seldom look at his colour.

آن امریست علیحده اما اگر اسب خوشگ و خوشینشان باشد من بزنگش کمتر نگاه میکنم

(۱)

A.
At all events, out of these six horses, I approve only of that bay and that chesnut.

بهر حال من از این شش تا اسب همان کهر و کرناهی پسندم و بس

(ب)

B.
Do you not admire that dun-coloured horse? I very much wonder! See how handsome he is! In point of beauty and *marks*, that horse, in my opinion, is quite perfect. Short back — broad shoulders —

آن اسب سمندرانمی پسندی من خیلی تعجب میکنم بین چه قدر شکیل است در حسن و نشان آن اسب باعتقاد من تمایست پشت کوتاه شانه

open chest; slender waist;
wide between the thighs;
clean and straight legs; ex-
pansive forehead; dark-grey
eyes; taper ears; handsome
head and neck; white teeth;
elegant form; graceful ac-
tions; altogether (*literally,*
all having grown upon each
other), there is not a single
good mark which this horse
does not possess.

عَرْيَض سِينَه وَسِيع مِيَان بَارِيُك شَلَوَار
گُشَادَه سَاقَهَايِي پَاك وَرَاسْت پِيشَانِي
پِهن چَشمَهَايِي سِيَاه شَهْلاً گُوشَهَايِي
قَلْمَي سَرُونَگَرَدَن شَكِيل دَنْدَانَهَايِي
سَفِيد خُوش آنَدَام خُوش حَركَت هَمَه
روِيهِم رَفَتَه هَيْيج نِشَان خُوبِي نِيَسْت كِه
اَيْن اَسْب نَمِيد اَرْد

(۱)

A.
I am, however, much more
pleased with the other two;
and, if their owner is in-
clined to treat with me (*lit.*
have an intention to do
business), I have no objec-
tion to purchase both.

مَگَر اِينِكَه مَن آزَان دُوتا خَيْلِي خُوشَرَم
مِي آيَه وَأَگَر صَاحِبِشَان سَرِمعَالِمَت
داشْتَه باشَد مَن مُضايقَت نَدَارَم كِه
هَرَدُورا بَخَرَم

(دَلَلْ)

خَاطِرِشَهَا آزَان بَايَت جَمْع بَاشَد صَاحِبْ
شَغَل مَن اَسْب فَرُونَخَت أَسْت وَشَكْ
نَدَارَم كِه مُشَتَّري آزَشَهَا پِيَهْرَهْم يَافَت
نَمِيشَود پَس چِرا مَعَالِمَان نَشَود

(۱)

A.
For one important reason;

بَرَايِي يَكْسَبَي كُلَي وَآن اِينَسْت كِه أَگَر

(۲) See Note 1. Dialogue IV.

and that is, if you should ask too much for them: then it may become difficult for us to proceed.

قیمت‌شانرا خیلی بخواهی آنوقت مشکل
باشد که معاهمان بشود

DEALER.

God grant you happiness, Sir! What words are these which you are pleased to utter? I would never ask too high a price from you. Every body knows me; and all know, that no merchant can sell horses cheaper than myself.

(دلال) خدا خیرت بدهد صاحب این چه
حرفه است که می‌فرمایید من از شما
هرگز قیمت ریاد تکواهم خواست همه کس
مرا می‌شناسد و همه میدانند که هیچ
تاجری از من آرزان تراسب نمی‌تواند
بپرورد

A.

That must be tried.— Well! say now, How much do you want for that bay horse? Tell me the lowest (*lit.* the final) price of it, that the business may be shortened.

(۱)

آن را امتحان باید کرد خوب حالا بگو
از برای آن اسب که بچند می‌خواهی
قیمت آخرش را بگو تا کار گوتاه شود

DEALER.

The very lowest price of that bay horse is two hundred and thirty tumāns; and the price of the chesnut horse, two hundred and twenty tumāns; or, the two together, four hundred and fifty tumāns.

(دلال) قیمت آخر آخر آن اسب که هردویستو
سی تومانست<sup>۴</sup> و قیمت اسب کرن
دویست و پییست تومان یا هر دو باهم
چهارصد و پنجاه تومان

(<sup>۳</sup>) Adjectives and Adverbs are often thus repeated in Persian, for the sake of emphasis.

(<sup>4</sup>) A gold coin, the highest in circulation in Persia, worth about ten shillings English money. It is a Turkish word.

A.

Did I not say, that "if you should ask too much, our bargain would not proceed?" Four hundred and fifty tumāns is a great deal too much!

(۱)

مَنْ نَكْفِتَمْ كَهْ أَكْرَزِيَادْ بِپُرسِي مُعاِلمَانْ
نَمِيشَوْدْ جَهَارْصَدْ وَپُجَاهْ تُومَانْ خَيْلِي
زِيَادْ سُتْ

DEALER.

By your own head, they are very cheap! If I were to send those two horses to Bushire, your own merchants would give them no respite<sup>۵</sup>, and, at the lowest, they would give six hundred tumāns for them. From here to Bushire, the expenses of two horses and a groom would not even be ten tumāns. But at present I have occasion for money, and cannot wait. You yourself are a very good judge of horses, and your friend is also perfect in this respect: reflect, both of you, and say whether these horses are cheap, at the price I asked, or not?!

(دلل)

بِسَرِخُودَتْ كَهْ بِسْيَارْأَرْزَانَدْ أَكْرَمْنْ
آنْ دُوتَا أَسْبَرَا بَهْ بُوشَهْرِ بِفِرْسَتْمْ
تَاجِرْهَايِ خُودِ تَانْ آماِشَانْ نَمِيشَوْدْ هَندْ
وَاقْلَا شِشَصَدْ تُومَانْ بَرَايَشَانْ مِيدْهَندْ
آزَايِنْجا تَا بُوشَهْرِ اخْرَاجَاتِ دُوتَا أَسْبَوْ
يَلْكِ مِهْترَدْهَ تُومَانْ هَمْ نَمِيشَوْدْ آمَامَنْ
حَالَوَجَهْ ضَرُورَدَارَمْ وَصَبْرَنَمِيَّتَوَانَمْ
بِكُنمْ شُهَما خُودِ تَانْ أَسْبَ شَنَاسِيدْ
وَرَفِيقِتَانْ هَمْ كَهْ دَرَائِينْ بَابْ تَمَاهَستْ
خُودِ تَانْ فِكْرِبَكْنِيدْ وَبِگُونِيدْ آيِنْ أَسْبَها
بِقِيمَتِيَكِهْ مَنْ پِرسِيدَمْ أَرْزَانَدْ يَاَنَهْ

(۱)

A.

Will you consent to whatever this gentleman may say? — I will be satisfied

هَرْجِهْ آيِنْ صَاحِبْ بِگُونِيدْ قَبُولِ مِيكِنِي
مَنْ بِهَرْقِيَّتِيِ كَهْ اُقْرَارِبِدَهَ رَاضِي

(۵) The meaning of this passage is, that "your English merchants would eagerly purchase the horses," i.e. suffer *no time* to be lost in securing them.

with whatever price he shall fix.—Let him be the arbiter between us.

خواهم شد بگذار او در میان ماحکم
باشد

DEALER.

Though I do not believe that he would, out of friendship for you, propose what is unfair (*lit. transgress justice*) ; yet, since this is not the proper way of selling and purchasing, I cannot positively engage to take whatever he may mention : but still, there is no objection to his stating what he thinks fair.—Perhaps I shall be satisfied.

(دلآل)
اگرچه من همچو نمیدانم که ایشان
بسیب رفاقت شما از انصاف بگذرند
اما چون این قاعده خربد و فروش
نیست من نمیتوانم شرط بگنم که
هرچه ایشان بفرمایند بگیرم أما هنوز
مضایقه نیست که هرچه صلاح
بدائند بفرمایند شاید من راضی
خواهم شد

B.

If you ask me, I say at once, that four hundred tūmāns is a fair price for the two horses. Let one give, and the other take ; and so let the bargain be closed. I have not a single word more to say.

(ب)
اگر آزم میپرسید من یگد فعه میگویم
که چهارصد تومان برای هرد و اسپ
خوب قیمتیست یکی بدهد و دیگری
بگیرد تا معماله ختم شود من یک کلمه
دیگر ندارم که بگویم

A.

I, likewise, since I referred [the matter] to you, have no more to say ; and am willing to pay the four

(۱)
من هم چون بشما حوالت کردم دیگر
نهیچ ندارم بگویم و راضیم که چهارصد

hundred tumāns. Let him take it, if he chooses : otherwise, he knows best.

تُوْمَانْ رَابِدِهِمْ أَكْرَمْ بِخَوَاهِدْ بِكِيرَدْ وَالْ
خُودْشْ بِهَتْرُومِيدْ آنَدْ

DEALER.

Four hundred tumāns are too little, Sir ; but, as I represented to you, that having great occasion for money, I must sell the horses ;—there is no help.

(دَلَالٌ)
چَهَارْصَدْ تُوْمَانْ خَيْلِيْ كَمْسَتْ صَاحِبْ
آمَا هَمْجُوكَهْ عَرْضْ كَرْدَمْ چُونْ بُولْ
بِسْيَارْ ضَرُورَ دَارَمْ بَايَدْ آسْبَهَارَا بِقَرْوَشْمْ
چَارَهْ نِيْسَتْ

A.

Very good ! now all is right. Tell me, What do you wish—money, or a bill of exchange ?—To me it makes no differencee.

(۱)
بِسْيَارْ خُوبْ حَالَهَمَهْ دَرْسَتْ
بِكُوكَهْ چَهْ مِيْخَواهِيْ وَجَهْ نَقَدْ يَا بَرَاتْ
بَرَايِهِنْ هَيْيجْ تَفَاوُتْ نَمِيْكَنْ

DEALER.

If you will have the kindness to give me a bill of exchange, payable to my partner at Bombay, I shall be very thankful to you.

(دَلَالٌ)
أَكْرَمْ شَفَقَتْ بِقَرْمَاسِيدْ وَيلَكْ بَرَايِيْ بَدَهِيدْ
كَهْ دَرْهَمَنْبَيِيْ بِشَرِيكِ منْ دَادَهْ شَوَدْ منْ
آزْنَهَا بِسْيَارْ شَاكِرْ خَواهِمْ شَدْ

A.

Certainly ; there is no objection. If it would not be too much trouble, come to-morrow morning, or send some person : the bill shall be ready.

(۱)
الْبَيْتَهْ هَيْيجْ مُضَايِقَهْ نِيْسَتْ أَكْرَمْهَا
زِيَادَهْ زَحَمتْ نَبَاشَدْ فَرَدَاصِيمْ بِيَائِيدْ
يَا كَسِيْ رَا بِفِرِستِيدْ بَرَاتْ آمَادَهْ
خَواهِدْ بُودْ

DEALER.

May your kindness never
be less ! I will wait on you
myself.

A.

See, in order to buy a couple of horses, what waste of breath is necessary. As for me, I am really fatigued ; and if I, who have purchased two such good horses, and anticipate so much pleasure in riding them, say so, what must you say, who have had nothing else, excepting the trouble of talking ?

B.

You make a mistake ! My pleasure, in having done you a service, is greater by many degrees than the pleasure which you may have from riding those horses. Moreover, my pleasure is more permanent ; because it will, at all events, be with me as long as my life lasts : but your pleasure depends upon the lives of the horses, which I trust may be, by many years, shorter than your own life.

(دلّل)

لُطْفُ شُهَامِكُمْ نَشَوَدْ بَنَدَهُ خُودَمْ خَدَهَتْ
شُهَامِيرَسْم

(۱)

بِهُ بَيْنُ كَهْ بَرَائِيْ دُوتَا أَسْبُ خَرِيدَنْ چَهْ
قَدَرْ نَفْسُ ضَرُورَسْتُ مَنْ كَهْ لَهَقْ
خَسْتَهُ شَدَهُ آمْ وَأَكْرَهَنَكَهْ دُوتَا أَسْبُ
بَايْنُ خُوبِيْ خَرِيدَهُ وَأَزْسَوَارِيْشَانْ أَمِيدَهُ
لَهَهَا دَارَمْ هَمْجُو بِگُويمْ شُهَامِ چَهْ بَايَدْ
بِگُونَيَهُ كَهْ بَغَيْرَ أَزْجَهَتْ گَفَتْگُو چَيَزْ
دِيْگَرَهُ اَشْتَيَهُ

(ب)

شُهَامِهَوْ مِيقَرْ مَايَيَدْ لَهَتْ مَنْ دَرَايِنَكَهْ
بِشَهَا خَدَهَتِيْ كَرَدَهُ آمْ بِمَرَاتِبْ بِيَشَنَرْ
أَسْتُ أَزْلَهَ تِيَكَهْ شَهَا أَزْسَوَارِيْ آنْ
أَسْبَهَا خَواهِيدْ دَاشْتُ بِعَلَوَهُ لَهَتْ مَنْ
دَوَامَشْ بِيَشَنَرْ أَسْتُ چِرا كَهْ آنْ بِهِرَحَالْ
تَاعِرِمَنْ باشَدْ باهَنْ خَواهِدْ بُودْ لِيَكَنْ
لَهَتْ شَهَا مُتَعَلَّقِيْ بِعُمَرِ أَسْبَهَا سْتُ كَهْ
أَمِيدَهُ وَارَمْ كَهْ بِسَالَهَايِيْ بِسْيَارَ أَزْعَمِرِ شَهَا
كُوتَاهَهُ تَرْ باشَدْ

A.

What you express, proceeds, doubtless, from your extreme kindness towards me: nevertheless, it so appears, that the pleasures of this world—which, after all, must sooner or later entirely perish—stimulate our inclination towards them according to their *nature* and *quality*, and *not* in proportion to the extent of duration which each may have, in comparison with others. And very often we prefer a pleasure which we know to be of short duration, to that which we are certain is by many degrees more lasting; because there is more probability of *excitement* in *that*, than in the *other*. Therefore the value of our pleasures must not be estimated by the time of their continuance; but rather, they ought to be appreciated according to the sensations they create, and the interest we feel in them.

B.

No doubt! But the tastes and the dispositions of men are of different kinds; and

(۱)

آپنَهُ شَمَا مِيقَرْ مَائِيدَ بِي شَبَهَتْ نَاشِي
 آسَتْ آزْ كَمَالِ مَحَبَّتْ شَمَا نَسْبَتْ
 بِبَنَدَهُ لِيَكِنْ چِنِينْ مِينَاهَيَدَ كَه لَدَاتْ
 أَيْنِ جُهَانِيَ كَه بِالْأَخْرَه زُودَتْ رِيَا دِيرَتْ
 بِالْمَرَه فَانِيهَنَه بِحَسَبْ طَبَاعُ وَكِيَقِيَاتْ
 خُودْ مَارِ بِخُودِشَانِ اسْتَهَالَتْ مِيكَنَدَه نَه
 مُوافِقِ دَوَامِيَه هَرَيَكْ نَسْبَتْ بِدِيَگَرَانْ
 مِيدَارَدْ وَيَسَاسْتْ كَه مَالَتْ تِي رَا كَه
 مِيدَاهِيْمَ آنَدَكْ دَوَامَسْتْ تَرْجِيْح
 مِيدَهِيْمَ بِرَانِكَه يَقِينْ مِيدَاهِيْمَ كَه
 دَوَامَشْ بِمَرَاتْ بِيَشَّرَاسْتْ چِرا كَه
 احْتِمالِ شَعْفَ دَرَانْ زِيَادَه آسَتْ آزْ
 دِيَگَرِيِ پَسْ قَدْرِ لَدَاتْ رَا آزْ امْتِدادِ
 أَوْقَاتِ دَوَامِشَانِ نَبَايَه سَجِيدَ بَلَكَه
 بِرَأْوَدِ آنَهارِا بِحَسَبْ نَشَدَاتْ وَأَغْرَاضِيِ
 كَه آزْ آنَهَا احْسَاسْ مِيكَنِيْمَ بَايَدَ كَرْد

(ب)

بِلاشَكْ آمَّا مَذَاقُ وَطَبَاعُ نَاسُ مُتَفَاقِونَه
 وَأَيْنِ بِخُودِ شَخْصُ بَسْتَه آسَتْ مُطَلَقا كَه

it entirely depends upon the individual himself which pleasure he would prefer, and in *which* he would take most interest, or imagine there is most excitement: for there is no species of pleasure in this world of which it can be said, "This, of itself, contains *such and such* a degree of excitement," or "*that much* gratification," and "*every body* would feel the same amount of satisfaction from the acquisition of it." And hence it is, that we frequently see that a person takes pleasure in a thing in which others have no interest, or to which they even have a dislike: therefore, if I, in serving you, in fact, receive only the same amount of pleasure that you receive from riding those horses, still, the strong probability that "the duration of my pleasure will be greater than that of yours" gives, *to that extent*, a superiority to my pleasure over yours. But if, in reality, my pleasure of itself *be superior*—that is, in a given space of time—I become more gratified from serving you, than you

کِدام لَدَت را تَرْجِيْح دَهْد وَدَرْكِدام
عَرْض بِيُشْتَرْ دَاشْتَه باشَد يَاشَعْف
زِيَادَت تَصْوِير كِند وَالآدَرْ دُنْيَا هَيْيج لَدَيْ
نِيْسَت كِه آزَآن تَوانْ گَفْت اِينْ بِنَقْسَه
مُتَضَمِّن اِينْ مِقْدَار شَعْف يَا آن قَدْر
تَقْرِيْحَسْت وَهَرْكَس اَزْ حُصْلَش هَمَان
مَبْلَغ خُوشْنُودِي اَحْسَاس مِيكَنْ
وَأَزْ اِينْجَاسْت كِه مُكَرَّهِي بِيَنِيم كِه
شَخْصِي اَزْ چِيْزِي لَدَت مِيَبرَد كِه
دِيَگْرَان رَايدَان اِعْتِنَائِي نِيْسَت يَا خُودَاز
آن تَنَقْرَدَارَنْد پَس اَگْرَمَنْ دَرْوَاقْعَ اَز
خِدْمَت شَهَا هَمَان قَدْر لَدَت يَا بَمْ وَبَس
كِه شَهَا اَزْ سَوارِي آن اَسْبِهَا هَنْزِرْ ظَلن
غَالِب بِرَايِنِكِه دَوَام لَدَت مَنْ بِيَشْتَرَ آز
آن شَهَا خَواهَد بَود لَدَت مَرَابِهَمَان قَدْر
بَرَلَدَت شَهَا بازْ مَرِيزَت مِيدِهَد اَما اَگْر
حَقْيَقَتَا خُود لَدَت مَنْ زَايِد باشَد
يَعْنِي درَائِي مَحْدُود مَن اَزْ خِدْمَت شَهَا
زِيَادَت مَحْظُوظَگَرَد مَكِه شَهَا اَزْ سَوارِي

from riding ; then, my pleasure, in point of quantity also, will be more than yours.

آنوقت لَدَتِ مَنْ بِحَسَبِ كَمِيَّتِ نِيزَار
لَدَتِ شَهَا بِيُشْتَرِ خَواهَدِ بُود

A.

Your arguments all turn upon this, that my horses may die before me ; for in that case alone, a portion only of your dogmas can become verified. But, what if the horses should survive me ?

(۱)
دَلَالِيلِ شَهَا هَمَةٌ بِرَأْيِنْ بِرْمِيَگَرْ دَنَدِ كَهْ
أَسْبَهَايِي مَنْ پِيشْ آزَمَنْ بِمِيرَندِ چَهْ
تَنْهَا درَ آنْ صُورَتْ بَعْضِي آزْبَيانْهَايِي شَهَا
مُحَقَّقَ تَوَانَدِ شُدْ وَبَسْ آمَّا چَهْ أَكَرْ
أَسْبَهَا بَعْدَ آزَمَنْ بِمَانَدْ

B.

You admit, by this statement, that in your life-time there may be a period when the enjoyment of riding those horses may not be attainable by you ; as they may perhaps be dead, or some other person may have become their owner. But, as it is not quite possible that I should die before myself, therefore, whilst I am living, my pleasure can always be attained.

(۲)
شَهَا آزَايِنْ گَفَتَهْ مَسَلَمْ مِيدَارِيدَ كَهْ دَرْ
حَيَاةٌ شَهَا زَمَانِي تَوَانَدِ بُودْ كَهْ شَهَا رَا
لَدَتِ سَوارِي آنْ أَسْبَهَا مُمْكِنْ نَبَاشَدْ
چَهْ آنْهَا شَايدِ مُرَدَهْ باشَنَدْ يَادِيَگَرِي
مَالِكَشَانْ شُدَهْ باشَنَدْ آمَّا چُونْ مُمْكِنْ
نِيَسْتَ كَهْ بَنَدَهْ پِيشْ آزْخُودَمْ بِمِيرَمْ
پَسْ تَازِنَدَهْ آمَّ لَدَتِ مَنْ هَمِيشَهْ
حاصلِ تَوَانَدِ بُودْ

A.

This, likewise, depends upon my remaining alive as long as you live : but it

(۳)
اينِ همْ مَنْوَطَسْتَ بِرَآنِكِهْ بَنَدَهْ تَاشَهَا
زِنَدَهْ ايدِ زِنَدَهْ باشَمْ ليِكِنْ مُحَتمَلَسْتَ

is probable that I may die before you: in that case—as it pleased you to say that your pleasure consisted in serving me—there may be a period also, in your time, when the pleasure of serving me may not be attainable by you.

که من پیش از شما بمیرم در آنحال
چون شما را چنین خوش آمد که فرمودید
که لذت شما بخدمت بندۀ بسته بود
در حیات شما نیز زمانی تواند شد که
لذت خدمت من شما را ممکن نباشد

B.

(ب)

I was speaking of the pleasure which I had already acquired from serving you; and not of that which, in time to come, I might acquire. And (if it has not escaped your memory) in the beginning of these discussions, when you asked me to excuse you—fearing I might have been vexed at the altercation between you and the horse-dealer—my answer was this:—"You make a mistake! My pleasure, in having done you a service, is greater, by many degrees, than the pleasure which you may have in riding those horses!" Therefore it makes no difference to me, whether you die before me, or

من از لذتی گفتگو میکردم که بینقد از
خدمت شما حاصل کردۀ بودم نه از
آنچه سپس از خدمت شما حصیل
میتوانستم کرد و اگر از خاطر شریف
شما نرفته باشد در این دلیل ای این مکالمات
چون شما از من عذرخواستید که مبادا
از مقالات میان شما و دلال ملول شده
بودم جواب من این بود که شما سهو
میفرمایید لذت من درانید که بشما
خدمتی کردۀ ام به راتب بیشتر است
از آن تیکه شما از سواری آن اسبها
خواهید داشت پس همچ تفاوت
نمیکند هر آنکه شما پیش از من بمیرید

survive me. The source of my pleasure is attained, and it already exists within me; and I shall take pleasure in the contemplation of it, whilst I live.

A.

Suppose that I and my horses should all survive you. In that case, I shall take pleasure in riding them at a time when you are not alive to take any pleasure from your contemplation: the duration of my pleasure, therefore, would then be greater than that of yours.

B.

Our conversation was on the subject of the enjoyments of *this life*: but when a person is not in *this world*, of what enjoyment can he be deprived?

A.

Of the enjoyment of *salvation*, which is the greatest of all enjoyments! When a person, in this world, is deprived of any pleasure, he may perhaps, at some other time, recover the same, or may find an equivalent which may afford him consolation for the loss of it. But the pleasures of futurity

يَابْعُدْ أَزْمِنْ زِنْدَهْ مَانِيدْ مَنْشَأْ لَذَّتْ
مَنْ حَاصِلْ أَسْتْ وَبِالْفِعْلْ دَرْمَنْ مَوْجُودْ
وَتَارِزْنَدَهْ آمْ أَزْخَيَاشْ لَذَّتْ مَيْبَرْمْ

(۱)

فَرْصْ كُنْ كَهْ مَنْ وَاسْبَهَا يَمْ هَمَدْ بَعْدْ أَزْ
شُهَما بِمَانِيمْ دَرْأَحَالْ مَنْ أَزْسَوْارِيْ آنْهَا
لَذَّتْ مَيْبَرْمْ دَرْحَالَيْ كَهْ شُهَما زِنْدَهْ
نِيْسْتَيْدْ كَهْ أَزْخَيَاشْ خُودْ لَذَّتْ بَرِيدْ
پَسْ دَوَامْ لَذَّتْ مَنْ أَزْآنْ شُهَما زِيَادَتْ
خَواهَدْ بُودْ

(ب)

بِقْتَكْوِيْ مَا بَرْ سِرْ لَذَّاتِ اِيْنْ عُمْرِبُودْ آمَا
چُونْ كَسِيْ دَرَائِنْ دُنْيَا نَبَاشَدْ أَزْجَهْ
لَذَّتْ مَحْرُومْ ثَوَانَدْ بُودْ

(۱)

أَزْلَذَتْ رَسْتَكَارِيْ كَهْ مَعْظَمْ لَذَّاتِسْتْ
چُونْ كَسِيْ دَرَائِنْ عَالَمْ أَزْلَذَتِيْ مَحْرُومْ
گَرَدَدْ شَايَدْ وَقْتِيْ دِيْگَرْهَمَانْرَا بَارِيَابِدِليْ
كَهْ أُورَا أَزْفَوْتْ آنْ تَسْلِيْ دَهَدْ دَرِيَابِدْ
آمَا لَذَّاتِ أَخْرَوِيْ نَهَمَيْنِ بِيْ بَدَلَنَدْ

are not only without equivalent, but the loss of them is, to us, a sure sign of eternal condemnation and misery!

بِاَكِهْ فَوْتِ آنْهَا مَارَا عَلَامَتِ فَلَاكَتْ
وَعِقَابِ اَبَدِيْسُتْ

B.

I see, again, you are mixing the subjects of the debate; and, with all this piety, you are about to confound both worlds together. It is, therefore, better we should here conclude the discussion, *and suffer the heavens and the earth to remain in their respective places.*

(ب) بازْمِيْ بُيْنَمْ كِهْ خَلْطِ مَبْحَثِ مِيكُنِي وَبَا
اينَهَمَهْ تَقْويِي مِيخواهِي كِهْ هَرَدُو عَالَمَ رَا
بِرَهَمْ زَيِي پَسْ بِعَتَرَسْتِ كِهْ دَرَانِجَا خَتَمْ
سُخَنْ كُنِيْمْ وَاسْمَانْ وَزَمِينْ رَا بِجايِ خُودْ
بِكَذارِيمْ

DIALOGUE VIII.

A.

Heigh-ho! — The world cannot go round without madmen! Come, take this, and read it! and see what is written in it! — If this man be not mad, then, no madman can be found on the whole earth! — Read aloud; —read aloud!

(۱) هي هي عالم ي ديوانگان نميگردد بيا
اين را بيكير و بخوان و به بين که دراين
چه نوشته است اگر اين مرد که ديوانه
نباشد پس در تمام دنيا ديوانه يافت
نميانند شد بلند بخوان بلند بخوان

B. (*reads a Letter.*)

(ب رُقْعَه مِيْخواهَه)

“SIR,

“The religious controversies, which passed yesterday between us, have made

صاحب

مُبا حِثَاتِ دِينِيهِ كِهْ دِيروزْ دِرمِيانِ

(۱) See the Diminutive Particles, pp. 128, 129, &c. &c.

me very anxious on the subject (*lit. concerning the affairs*) of your future existence.

"It is one of the blessed maxims of our holy religion (and, indeed, philanthropy and humanity also require it), that we should not, by our piety and devotion, seek to obtain the glories and salvation of futurity for ourselves alone ; but we ought to endeavour at the same time, by our admonitions and exhortations, to the utmost of our power, to guide likewise unto the abode of salvation those [of our fellow-creatures] who, by the temptations of Satan, having wandered from the right path, are, in the fearful desert of perdition, bewildered in the labyrinth of misery.

"And it is come down to us, in the authentic Traditions of the Prophet—(but as I suppose you do not understand Arabic, I send you a translation of the prophetic saying in Persian)—it is in the Traditions, that '*all children* are born to be of the

مَا كُنْدَشْتْ مَرَا دَرْ بَابِ اُمُورِ آخَرِتْ شُهَما
بِسْيَارٌ مَشْوَشٌ گُرْ دَانِيَدَه آنْ

يَكِيْ أَزْ قَوَانِينْ مَرْضِيَّه مِلَّتْ شَرِيفِ
مَاسْتْ وَمَرْدَمْ دُوْسْتِيْ وَادَمِيْ مَنْشِيْ نَيْزْ
اَقْتِضاْ مِيْكَنْدَه مَادَرَجَاتْ وَجَاتْ
عَقْبِيْ رَا نَهْ هَمِينْ بِتَقْوِيْ وَرِيَاضَاتْ أَرْ
بَرَايِ خُودْ تَحْصِيلْ كُنْيِمْ وَبَسْ بَلْكَهْ
بِمُواعِظُ وَنَصَائِحْ حَتَّى الْوُسْعْ نَيْزْ سَاعِيْ
گُرْ دِيمْ تَا آنَانِيرَاهْمَ كَه بُوسَاوِسْ شَيْطَانِيْ
أَزْ رَاهِ رَاسْتْ بِيرُونْ رَفَتَه دَرْ بَادِيَهْ
هَوْلَنَاكِ خَلَالَتْ سَرَگِشَه طَرِيقِ شَقاوْتَنَهْ
بِسَرَمَنِيلِ بَحَاتْ دَلَالَتْ كُنْيِمْ

وَدَرْ حَدِيثِ صَحِيحِ وَارِدُ شَدَهْ أَسْتْ آمَا
چُونْ مَظَنَّه شُهَما عَرَبِيْ نَمِيدْ اَنِيدْ مَنْ
تَرْجُمَه حَدِيثِ نَبَويِه رَادَرْ فَارِسيِه اَزْ بَرَايِ
شُهَما مِيْفِرِسَتمْ دَرْ حَدِيثِ أَسْتْ كَهْ
آطْفَالْ هَمَهْ اَزْ بِيِه مِلَّتْ اِسْلَامْ مُتَوَلَّهْ

(<sup>2</sup>) The حَدِيثُ is a body or code of recognised Traditions of the Prophet Mohammad, considered to have equal validity, in point of authenticity, with the Korân itself. This passage, therefore, cannot be *literally* translated into English ; there being, as I presume, no such Traditions among Christians.

religion of Islam ; but *their parents* make them Jews, Christians, and *Majūs* [Magi or Fire-worshippers]. I therefore hope, that since the Divine favour has now guided you into the country of the Faithful, the exhortations of *pious people* may conduct you also to the abode of salvation ! One of the disinterested counsels of *your well-wisher* is this, that, while you are in Persia, you *do not* associate with those cursed Soofies ; for they not only go to hell themselves, but, without a doubt, they take their associates (be they willing or not) with them likewise, into the infernal regions!—Oh ! how do I tremble for your soul—like the willow-tree before a mighty wind ! Free yourself from the chains of the *wicked* ; and enter the circle of the *pious* people of Islam, in order that, in company with *them*, you may enter Paradise!—And peace be upon him who follows the true guide!' "

میگرددند لیکن پدر و مادر شان ایشان را
یهود و نصاری و مجوس میگردانند للهذا
امید وارچنام که چون آکنون توفیق
اللهی شهار ببلاد اسلام هدایت کرده
آست مواعظ اهل تقوی نیز شهارا
بسرمنزل نجات دلالت کند یکی از
نصایبی غرض این خیرخواه شهارا
اینست که مادا میکه در ایرانید با این
صوفیهای ملعون معاشرت نکنید که
ایشان نه همین خود تنها بجهنم میررو
ند ویس بلکه مصاحب خود را نیزی
شک خواهی نخواهی با خود بأسفل
السافلین خواهند برد آد که چگونه آز
برای جانت میلرم مائند درخت بید
در مقابله با دصرصراز سلسله اشرار
خود را آزاد گردان و در حلقة صالحای
اسلام داخل شوتا به مصاحب ایشان
داخل بهشت گردی والسلام علی من
تبغ الهدی

What is this? And who is it from? and what is the meaning of it? It has neither a seal nor signature, whereby one may know who has written it!

A.

I will now tell you all about it. I know who has written it.

Yesterday, after you went away from this place, I went also, to return a visit of the Minister for Foreign Affairs. While I was sitting in the Minister's apartment (where a number of people were also present), there entered a Mulla (Doctor), apparently about sixty-one or two years of age; but, up to that time, I had never seen so strange a figure!—white turband, white garments, white mantle!—in short, from head to foot, excepting his beard, which by dint of dyeing looked blaecker than jet, he resembled snow newly fallen on the mountain-top;—having just come out of the bath, with his head and neck shaven as clean and as smooth as the interior of the pearl-oyster, and with

اَيْنِ چَهْ چِيزْ اَسْتَ وَازْ كِيْسْتَ وَرِجَهْ
مَعْنَى دَارَدْ نَهْ مَهْرِيْ دَارَدْ وَنَهْ نِشَانِيْ كَهْ
كَسِيْ بِدَانَدْ كَيْ نِوِشْتَهْ اَسْتَ

(۱)

مَنْ حَالَاهَمَهْ اَشْ رَا اَزْ بَرَاتْ مِيْكُويْمِ مَنْ
مِيدَانِمْ كَيْ نِوِشْتَهْ اَسْتَشْ

دِيرُوزْ چُونْ شَهَا اَزْ اِينْجَارْ فَتَيْدَهْ مَنْهَمْ
بِيازْ دِيدَهْ وَزَيْرِ اَمُورْ خَارِجَهْ رَفَقَتْ چُونْ
دَرْ مَجَلِسِ وَزَيْرِ نِشَستَهْ بُودَمْ وَجَمِيعِ هَمْ
حَاضِرِ بُودَنَدِيَكْ مُلَائِيْ دَاخِلْ شَدَهْ
ظَاهِرِ اَبِيسِنْ شَسْتَهْ وَيَكْدَ وَسَالْ اَمَّا مَنْ
تاَ آنَوْقَتْ هَرَگِزْ كَمْ جُوهَيْنَاتِ غَرِيبِيْ
نَدِيدَهْ بُودَمْ مَنْدِيلِ سَفِيدَ لِباَسِ سَفِيدَهْ
رِدَايِ سَفِيدَهْ خُلاَصَهْ اَزْ سَرَتَا پَا بَغِيرَ اَزْ
رِيشَشْ كَهْ بَضَرْبِ رَنْگَ \* اَزْ شَبَهَهْ سِيَادَهْ
هِيِ نِمُودَهْ مَثَلِ بَرْفِيِهِ مَانِسَتْ كَهْ
تَازَهْ بَرْسِرَكَوَهْ اَفْتَادَهْ باَشَدَهْ اَزْ جَمَامَ تَازَهْ
بَيْرونَ آمَدَهْ باَسَرُوَگَرَدَنِيِهِ مَثَلِ اَنَدَرُونَ
صَدَفَ صَافَ وُپَاكْ تِراشِيدَهْ بَارِيُشِيِهِ

\* رَنْگَ literally means “colour”—any colour; but in abstract, it is applied to the leaves of the indigo-plant, which are pounded and made into a paste with which they dye the beard.

a beard most diligently trimmed, and rounded like a half-moon in a state of total eclipse, mocking, as it were, the ordinary course of nature!—his mustaehes cut close to his upper lip, and his lips busily employed in muttering ejaculations as he approached;—a very neat staff in one hand, and a rosary of large beads in the other;—and, putting all together, he appeared the very personification of austerity and devotion! As he was entering, the assembly all reverentially stood up; and the apartment itself became filled, at his entry, with the scent of ottar of roses. The Minister ran out, barefooted, as far as the door of the coffee-room, to meet him, and, with the utmost reverence and respect, brought and seated him in the highest place; and himself—respectfully leaving a space between them wide enough for two or three persons—took his seat lower down.

در کمالِ دقتٌ تیمار کرده و مه و رشته
نیمهٔ ماہی مخالف عادت طبیعت گوئی
در خسوفِ تام شاربیش تا محادی لب
بالا مقر ارض کرده و لبهاش مشغول
همه‌مهه ذکرچون نزدیک میامد عصای
بسیار منتهی بیکدست و سبیحی
بادانه‌ای بزرگ بدست دیگر و همه
رویهم رفته خود شخص تقوی و ریاضت
می نمود چون داخل میشد اهل مجلس
همه بتواضع برخاستند و مجلس خود
از دخولش آربوی عطرگل پرشد وزیر
تا در قهوة خانه<sup>۳</sup> باستقبالش پابرهنه
بیرون دوید و با عزار واحترام تمام اورا
اور دو برصدر نشانید و خود بفاصله
دو سه کس حرمی<sup>۴</sup> فیماین و اگداشته
پائین ترازا و نشست

(<sup>۳</sup>) See Note 2. Dialogue V.

(<sup>۴</sup>) حرمی, an Arabic word, literally signifies “a sacred place” or “sanctum.” It has, besides this, a technical or conventional meaning, in which sense the word has here been employed; namely, “the vacant place” left by a person between himself and another, out of respect to the latter.

B.

Ah! how much prolixity you are giving to your story! Say, at once, what was his name. Although, I have an idea that I already know of whom you are speaking.

(ب) آه شما چه قدر تفصیلش میدهید
یک مرتبه بگو که اسمش چه بود آگرچه
حدس من اینست که میدانم از کی
میگوئی

A.

They were addressing him, "The Rev. Hajee Mulla-Zayn-ullah-Aubedeen."

(۱) اورا جناب حاجی ملا زین العابدین
خطاب میگردند

B.

Now, *you have relieved me!* — It is the same! — Everybody knows him! — He is among the most celebrated of the "Khushks."

(ب) حالا فارغ گردی همانست همه کس
اورا میشناسد او از مشاهیر خشکهاست

A.

What is "Khushk"? and what does it mean?

(۱) خشک چه چیز است و چه معنی دارد

B.

"Khushk" means *dry* and *inflexible*, like a *hard stick*, which does not bend in any direction: but in Persian, it is also a metaphor for those *superstitious people* who, in regard to matters of religion, are *injudiciously scrupulous*.—They call them, also "Khar-sauleh."

(ب) خشک یعنی یا پس و سخت مثل چوب
خشکی که بهیچ طرف خم نمیشود
و در فارسی کنایت است از مردمان
وسواسی که در باب دین بی بصیرت
محبتاً اند و ایشان را خر صالح نیز
میگویند

A.

Be so kind as to explain the meaning of "Khar-

(۱) معنی خر صالح را هم نیز محبت فرموده

sauleh" as well; for *this* word also, like "Khūshk," is new to me (*lit.* has a novelty for me).

B.

"Khar-sauleh" means a *pious donkey*.—This is also another metaphor, in Persian, for a blockhead, in whom real stupidity is combined with the external forms of devotion. That is, his folly is natural and real; but his piety is merely imitation and blind zeal, without discrimination or judgment in those actions which render a man truly pious and acceptable to God. And such persons as these are to be found in every nation, and in all religions: thus, in English, you call them "Bigots."

A.

Be he a "Khar-Sauleh," or "Khūshk," or both, whatever you please; nevertheless, he did not appear to me deficient in sense; for many of his proofs and arguments were well weighed, and appeared very plausible.

B.

Are any of them still remaining in your recollection? What was he saying; and what was he arguing about?

بیان نمائید که این لفظا هم مثل
خشنگ از برای من تازگی دارد

(ب)

خر صالح یعنی حمار پرهیزگار و این نیز در
فارسی کنایتیست دیگر مرکود نیرا که
دروی معنی جماعت با صورت عبادت
مجتمع باشد یعنی همچش ذاتی واقعی
باشد ولیکن صلاحش محسن تقليد
و تعصب بی امتیاز و بصیرت در افعالی
که آدمی را حقیقتاً مورع و مقبول خدا
میگرداند و چنین اشخاص در هر قوم
و هر ملت یافت میشوند چنانچه در
انگلیسی شما ایشان را بیگت میگوئید

(۱)

خر صالح با خشنگ یاهردو هرچه بخواهی
اما او بنظر من کم عقل نمی نمود چه
دلایل و براهیش بسیاری سنجیده
و مستحسن می نمودند

(ب)

هنچه از آنها در خاطر تان مانده آند
چه میگفت و از چه بحث میکرد

A.

(۱)

The controversy was on the topic of Faith and Religion—whether the Mohammadan or the Christian Religion was the true faith.—I said thus:—"As the followers of Islam already believe that Christ was sent by God, and his religion was true, *this* alone is quite sufficient to enable us Christians to establish the truth of our religion; as there can be no proof better than the voluntary admission of the opponent himself. Therefore it is now for the Mūslims to prove the truth of their religion, and shew that Mohammad was the Apostle of God, and, by His command, the abrogator of the religion of Jesus."

He answered: "The same evidences and proofs which teach us to believe the truth of the Christian faith—that is, the Kūrān and the Tra-

مُبَاحَثَة بَرْسِرْدِين وَمَذْهَب بُودْكَه
آيا مِلَّت مُحَمَّدِي بَرْحَق اسْتَيادِين
عِيسَوِي<sup>۵</sup> مَنْ كَفْتَمْ كَهْ چُونْ أَهْلِ اسْلَامْ
مُعْتَقَدْ نَدْ بَرَائِنَكَهْ عِيسَوِي فِرْسَتَادَهْ خُدَا
بُودْ وَدِيَشْ بَرْحَق مَا عِيسَوِيَا نَرَاهِمِين
بَرَائِبَاتْ حَقِيقَتْ دِينْ مَانْ كَافِيَسْتْ
چَهْ هَمْبَجْ دَلِيلْ آزِادْعَانِ خُودْ خَصْمْ بِهِتر
نَمِيَّوَانَدْ بُودْپَسْ أَكْنُونْ أَهْلِ اسْلَامْ
رَاسْتْ كَهْ رَاسِتِيْ دِينْ خُودْرَا ثَابِتْ
كُنَّندْ وَبِهِنَّا يَنَدْ كَهْ مُحَمَّدْ رَسُولْ خُدَا
وَبِأَمْرِ أوْ نَاسِخْ دِينْ عِيسَوِي آمَدْ
جَوابْ دَادْ كَهْ هَمَانْ دَلَالِيلْ وَبِرَاهِيَنِي
كَهْ حَقِيقَتْ دِينْ عِيسَوِي رَا بِمَا تَعْلِيمْ
مَيْكَنَنَدْ يَعْنِي قُرَآنْ وَأَحَادِيثْ هَمَانَها

(۵) In these colloquies, the Persian idiom, or manner of quoting, has been preserved; that is, to make a person repeat his own expressions, as well as to repeat one's own expressions, in the very words in which they were uttered when spoken. This peculiarity of Oriental phraseology has been already remarked upon (Note 5. Dialogue 4.); and it has been adhered to in the translation, in many places, even when not consistent with English phraseology. But, as it happens that, in this instance, the personification is quite admissible according to English, it has with propriety been preserved.

ditions—the same also instruct us in the truth of the Mohammadan religion.”

I said: “Since we Christians do not consider Mohammad a true prophet (*lit.* true), we cannot believe in the Kūrān and the Traditions; for Mohammad himself is the author of them. Therefore, to prove the truth of the religion of Islam to us, other proofs and testimonies are necessary.”

He answered: “The case is confined to one or the other (*lit.* is not out) of these two positions.—Mohammad was either true or false. If we believe him to have been true, we must believe the whole of his statements; and if otherwise, we must look upon the entire of his sayings and doings with doubt, or even reject them altogether. For it cannot be, that we should consider only a portion to be true, and the other portion false; so as to believe implicitly in some (points), and to reject others as absolute falsehoods. For instance; you cannot expect that the Mūslims should believe Mohammad, when he

نیز مارا از راستی دین محمدی
می آکهانند

من گفتم که چون ماعیسیویان محمدرا
صادق نمیدانیم بقرآن و احادیث
معتقد نمیتوانیم بود چه محمد خود
منشاء آنهاست پس در اثبات حقیقت
دین اسلام مارا احتیاج بسراهیں و ادله
دیگر است

جواب گفت که حال آزاین دو بیرون
نیست محمد یا صادق بود یا کاذب اگرما
اورا صادق دانیم باید به قائم گفتهای وی
معتقد باشیم و اگرنه باید که در تمامی
آقوال و افعال او بتشکیک بنگریم یا خود
همه را بکلی رد کنیم و نمیشود که پاره را
راست دانیم و پاره را دروغ چنانچه در
بعضی یقین کامل کنیم و بعضی را چون
کن ب محض رذہ نمائیم مثلاً شما متوجه
نمیتوانید بود که اهل اسلام از محمد
باور گنند وقتی که میگویند عیسی از

says 'Jesus was sent by God,' and to reckon him a liar when he again says that he himself was also sent by God!"

I said, in reply, "The belief of a person, or even a nation, in an event, does not make it *necessary* for others also to believe in it; and this *fact* alone — that the Mūslims believe Mohammad to be true in his testimony with regard to the mission of Jesus—is sufficient to warrant Christians in saying to you (Mohammadans), 'We have no need of any other evidence to prove the mission of the Messiah; for if the use of proofs be to establish a *truth*, you already *believe* and *confess* it.' And since you consider Mohammad to be true in this part of his statement, you may also suppose him so in what he may have stated with regard to his own mission: but it is by no means incumbent upon us Christians to agree with you in this belief, as we do not avail ourselves of what your Prophet has stated concerning the mission of the Messiah; and our faith

جانب خدا مَبْعُوث بود او را کاذب
شِمْرَنْد چون میگوید که خودش هم نیز
از جانب خدا مَبْعُوث بود

من جواب گفتم که اعتقاد شخصی
یاقووی در امری مستلزم اعتقاد دیگران
نیست و همینکه اهل اسلام محمد را در
شهادتش بر سالت عیسی صادق
میدانند عیسیویان را کافیست که
بگویند که ما را احتیاج نیست که
رسالت مسیح را بادله دیگر از برای شما
ثابت کنیم چه آگر مقصود از جلت
ثبوت حقی باشد شما خود بالفعل بآن
معتقد و مقرید و چون شما محمد را
در این گفته او صادق میدانید میتوانید
که او را نیز در آنچه نسبت بر سالت خود
هم گفته باشد صادق پندارید لیکن
هرگز بر ما مسیحیان لازم نیست که در
این اعتقاد باشما موافق کنیم چه ما از
آنچه پیغمبر شما در باب رسالت مسیح

in our own religion does not depend upon the testimony *he* bears to the mission of the Messiah."

He said: "It is quite incumbent upon Christians, in their controversies with the Mûslems (especially when they invite the latter to embrace the religion of Jesus), to prove the mission of the Messiah, and the truth and perpetuity of his religion, by arguments and testimonies distinct from what Mohammad has stated in that respect. For, suppose that I have abandoned the faith of Islam, and become a Christian, *because* I consider Mohammad sincere in his testimony respecting the mission of the Messiah; yet, immediately that I become a Christian, it becomes a vital principle of my faith to turn round and consider Mohammad a liar. Hence, I am bound to consider Mohammad *sincere*, in order to prove him to be a liar; and to become a Christian through the testimony of a man in whom Christianity itself teaches me to disbelieve!"

گفته است بهرہ نمیگیریم و اعتقاد مادر
دین خود منوط بگواهی وی در باب
رسالت مسیحانیست

او گفت که بر عیسیویان لازم است که در
مباحثات خود با مسلمانان خاصة
چون ایشان را بیملت عیسیوی دعوت
میکنند رسالت مسیح و حقیقت و دوام
من هب اورا بد لایل و بر این دیگر غیر
آنچه محمد در آن باب گفته است ثابت
کنند چه فرض کن که من ترک دین
اسلام کرده عیسیوی شدم بسبب اینکه
محمد را در گواهیش نسبت بر سالت
مسیح اصادق میدانم اما بمجرد اینکه
من عیسیوی شدم یکی از اصول دین
من میگردد که برگرد و محمد را کاذب
دانم لهدنا مرآ باید که محمد را اصادق
دانم تا اورا کاذب ثابت کنم و عیسیوی
گردم بگواهی شخصی که خود عیسیویت
مرآ تعلیم میکند که ویرا باور نکنم

B.

Aha! I see that the "Akhfash's goat" shakes his head at logic too!

(ب)

هَامِيْ بِيْنَمْ كِهْ بُزِّاخْفَشْ بِمَنْطِقْ هَمْ
سَرِيْ هِيْ جَنْبَانْدْ

A.

Akhfash's goat?! What does this mean? This expression is also new to me!

(۱)

بُزِّاخْفَشْ اِينْ چَهْ مَعْنَيْ دَارْدَائِنْ
عِبَارَتْ هَمْ اَزِيرَايْ مَنْ تَازَدَأَسْتْ

B.

Akhfash is one of the celebrated grammarians of Arabia. They say, that at the beginning of his studies, whether because he had a bad delivery, or had not as yet acquired any knowledge worthy of being delivered, or both—God knows best!—but, certain it is, that at that time he could not find a pupil to whom he might repeat what he was in the habit of acquiring at public lectures or by private studies, and by this means sharpen his own wits. Now, you must know, that in Eastern Countries, amongst

(ب)

اَخْفَشْ يَكِيْ اَزْ مَشَاهِيرْ كَوِيْهْ عَرْبَسْتْ
گُويِندْ كَهْ دَرْمَبَادِيْ تَحْصِيلَشْ بِسَبِّ
آنْكَهْ تَقْرِيرِيْ بَدْ دَاشْتْ يَا آنْكَهْ هَنْزَ عَلْمِيْ
كَهْ لَايِقِ تَقْرِيرِيْ باشَدْ نَمِيدْ اَشْتْ يَا هَرَدْو
خُدَابِهَنْرَ مِيدَانَدْ اَما اِينْ مَعْيَنْ اَسْتْ
كَهْ دَرْأَنَوْقَتْ تَلْمِيذِيْ نَمِيْتَوَانِسْتْ
يَا فَتْ كَهْ اَحْكَهْ يَا سَتْفَادَهْ يَا مُطَالَعَهْ
حَاصِلْ هَمِيكَرَديْ بَوَيِ تِكْرَارِ نَمُودِيْ
وَيَدِينِ وَسِيلَاتْ فَهِمْ خُودَرَا تِيزَّرَدا
نِيدِيْ وَشَهَا اِينْ رَا بَايَدْ بِدانِيَدْ كَهْ دَرْ

(۶) استفاده (an Arabic word) is *deriving*, or *seeking benefit*. It may be from any thing. But its conventional meaning (which, in this place, the context of the story also indicates) is, *attending public lectures*. In like manner مطالعه (also an Arabic word) of itself signifies, *looking into*, or *perusal*; but, contrasted with *public lectures*, its conventional meaning is, *private study by oneself*.

the students, the repeating of what they have learned from Public Lecturers, either to each other or to other pupils, is of much greater importance than the listening to the Professor alone. And this Arabie maxim is well known amongst them, viz. "The leecture is equal only to one word, but the *repetition* is a thousand." However, the poor Akhfash was for a long time quite unhappy and distressed, and at a loss how to supply the want of a pupil. At length, he (*literally*, his thoughts) hit upon this expedient. He bought a little kid, and taught it while yet young; until, by degrees, it became quite perfect in the part Akhfash expected it to perform, which was this:—As soon as Akhfash opened any book, and placed it before himself, the little goat also instantly bounded on the other side of the book, opposite to Akhfash, and, bending both its fore-legs, rested on its knees, and, fixing both its eyes on the face of the *teacher*, waited with profound attention. Akhfash would begin lecturing; and whenever he came to the end of a preposition,

بِلَادِ مَشْرِقِيَّةِ دَرْمِيَانِ طُلَابٌ تَكْرَارٌ آتِحَةٌ
 آزِ مَدْرِسٍ اِقْتِبَاسٌ كَرْدَه آنَدْ بَايِكَه يُغَرِّ
 يَا بَنَلَامِينْ دِيَگَرَاهَمْ اَسْتَ آزِ اِصْغَانِ مُودَنْ
 بِمَدْرِسٍ وَائِنْ مَثَلٌ عَرَبِيٌّ دَرْمِيَانِ شَانْ
 مَشْهُورٌ رَاسْتَ كَهَ الدَّرْسُ حَرْفٌ وَالْتَّكْرَارُ
 الْفَ بِهِرْ حَالٌ اَخْفَشِ مِسْكِينٌ مَدِيٌّ
 مَدِيدٌ اَفْسَرَه وَمَهْمُومٌ مَيْبُودٌ وَمَتْكِيرٌ
 كَهَ تَلَافِي عَدَمٌ تَلَمِيدٌ رَاجِحُونَه نَمَائِدْ
 بِالْآخِرَه خَيَاشِ بَايِنْ تَمَهِيدٌ بَرَخُورَدُ
 يَكْ بُزْ غَالَه كُوچِكِيٌّ خَرِيدُ وَدَرْ كُوچِكِيٌّ
 آنَرا آمُوخَتْ تَا آنَكَه بَتَّدِرِيجَه درَأَتِحَه
 اَخْفَشِ آزَآنِ مَنْظُورٌ دَاشْتَ كَه بَعَمَلٌ
 اَورَدٌ كَامِلٌ كَرْدِيدُ وَانْ اَيِنْ بُودَ كَه تَا
 اَخْفَشِ كَتَابِيٌّ رَا بازْ كَرْدِيٌّ وَپِيَشِ خَودُ
 نَهَادِي بَرَزَكْ نِيزِ بالْفُورُ دَرْ آنَطَرَفِ كَتَابُ
 بَرْ جَسْتِيٌّ وَدَرْ مَقَابِلِ اَخْفَشِ هَرَدوُ
 دَسْتُ خَمْ كَرْدَه بَرَزاً نُومِيٌّ اِيْسَتَادُ وَهَرَدوُ
 چَشْمِ بَرَدوِيٌّ مَعْلِمٌ نَصْبٌ كَرْدَه دَرَ
 كَمَالٌ تَوَجَّهٌ مِيَانَه اَخْفَشِ بِنَايِ اِفادَهُ

or to a pause, he would look the goat in the face, and, in a louder tone of voice, ask, "Didst thou understand?" when the goat, in reply as it were, nodded its head thrice, as much as to say, "Yes!"

Since that time, "Būzé Akhfash" has become a nickname for those *simpletons* who have no more active brains in their heads than [had] Akhfash's goat, and, like the same animal too, when a conversation is going on upon some intellectual subject, of which they have not the least notion, *shake their heads and beards*, as much as to say, "We understand also."

A.

You bear too hard upon the Rev. Hajee Mūlla-Zayn-ūll-Aubedeen! — — I fear there is *another* cause, which prompts you to disparage him. *I know* he has not much *friendship* for the *Soofies*.

مِيْكَرَد وَهَرْگَاه بِآخِر مَسْتَلَة يَا بَوْفَفِي
رَسِيدِي رُوبِزْ كَرْدِي وَبَا وَارِي بُلَنْدَتْر
پُرْسِيدِي كَه فَهْمِيدِي وَبَزْگُوئِي دَر
جَوَاب سِه بَار سَرِخُودْرَا جَنْبَانِيدِي
وَگُويَا گُفتَي بَلْ

وَبَزْأَخْفَش آَزَآن وَقْت كَنَايَت شَدَه
أَسْت مَرا شَخَاص سَادَه لَوْحِي رَاكَه دَر
سَرِخُود مَعْزِي گَرم تَرَازِبْ أَخْفَش نَدَارَند
وَمَائِنَد هَمَان جَانُور نِيزْ چُون دَر
مُنَاظِرَات عَقْلِيهَ كَه آَزَآن مُطَلَقا خَبَري
نَدَارَند بَحَثِي مَيْرُود سَرُور يُشِي
مِيجَنْبَانَد يَعْنِي كَه مَاهِم مِي فَهْمِيم

(1)

شُهَا بَرْجِنَاب حاجِي مُلا زَيْن العَابِدِين
زِيَادَت سَخْت مِيْگِيرِيدِ مِيتَرَسَم كَه
سَبَب دِيْگَر باعِث اَسْت شَهَارَد
بَرْتَعِيَّب اوْمن مِيدَانَم كَه اوْ باصُوفِيان
دُوسِتَي چَنْدَان نَدارَد

B.

There *may be something in this, too.* But look, my friend, at my watch! By the Persian way of reckoning, it is now an hour after midnight; and, according to the English, one o'clock in the morning!—Sleep is necessary: so, Good night! and God bless you!

(ب)

شاید که در این هم چیزی باشد لیکن
رفیق ساعت من نگاه کن حساب
ایرانیان آکنون یک ساعت بعد آرنصف
شبست و بقاعدۀ انگلیسان ساعت
یک آر صحیح خواب لازمست شب شما
خوش باد و خدا حافظ شما

ALPHABETICAL LIST

OF THE

ENGLISH AND PERSIAN TERMS OF GRAMMAR.

THESE Terms are in common between the Arabian and the Persian Grammarians, and owe their origin entirely to the former language.

Ablative. If "by" is prefixed to a Noun in English, the corresponding term in Persian is مفعول بِهٗ; and if "from," or "with," مفعول عَنْهٗ، مفعول مَعَهٗ, respectively.

Abridgment, مختصر.

Abstract Noun, حاصل مُصَدَّر.

Accent, تلْفِظٌ. To accent, تلْفِظَ كَرَدْنَ.

Accentuation, لَفْجَتٌ, or تلْفِظٌ.

Accusative, مفعول مُطْلَقٌ, or مفعول.

Accusative Case, حالَتِ مَفْعُولِيَّةٍ; i.e. a Noun in the Accusative Case.

Action, عملٌ.

Active Participle, اسْمٌ فاعِلٌ; i.e. Noun, or name of agent.

| | |
|---|---|
| Active Verb, فَعْلٌ مُتَعَدِّدٌ
Active Voice, فَعْلٌ مُعْرُوفٌ
Addition, الْحَاقُ | A Verb in the Active Voice, if it
be a Transitive Verb, is termed
Active Voice, فَعْلٌ مُتَعَدِّدٌ; but if only Active,
in contradistinction to Verb Neuter,
it is termed فَعْلٌ لَازِمٌ. |
|---|---|

مُلْحَقَاتٌ or **حُرُوفٌ زَوَّايدٌ**, or **حُرُوفٌ زَوَّايدٌ** also **زَوَّايدٌ**.

Adjective, **صِفَتٌ**, or **وَصْفٌ**.

Adjunct, **الْحَاقُ**, or **مُلْحَقٌ**.

Adverb, **حَالٌ**, or **ظَرْفٌ**.

Adverb of Time, **ظَرْفٌ زَمَانٌ**.

Adverb of Place, **ظَرْفٌ مَكَانٌ**.

حَرْفٌ اثِبَاتٌ, **حَرْفٌ أَيْجَابٌ**, **حَرْفٌ تَأْكِيدٌ**,
or (if to swear "by") **حَرْفٌ قَسْمٌ** Plural, for all.

حَالَتٌ اثِبَاتٌ, **حَالَتٌ أَيْجَابٌ**, **حَالَتٌ تَأْكِيدٌ**.

Affirmative Verb, **فِعْلٌ مُثْبِتٌ**.

Affix. The corresponding term to this is never used in the Singular Number; or **لَوَاحِقٌ**, both being Plural.

But they are rendered Singular, by placing **يَكِي آزْ** ("one of") before them; thus, **يَكِي آزْ لَوَاحِقٌ**.

Agent (of a Verb), **فَاعِلٌ**.

Agent (of a Participle, &c. &c.) **إِسْمٌ**.

Agreement, or **مُوافِقَةٌ**.

Allegorical } or **إِيْهَامٌ**, **كِنَايَتٌ**.
Allegory }

حُرُوفٌ تَنَجِّي.

Ambiguous, **مُوهِمٌ إِيْهَامٌ**, or **إِيْهَامٌ**.

Annotations, **حَوَاشِيَّةٌ**. Plural, **حَوَاشِيٌّ**.

مُبْتَداً. Antecedent.

ضَدّ. Antithesis.

مُضَارِعٌ. Aorist.

بَدْلٌ. Apposition.

غَلَامَتْ تَعْرِيفٍ or حَرْفٌ تَعْرِيفٌ. Article.

أَفْعَالِ رَوْابِطٍ. Auxiliary Verbs. رَابِطَةٌ.

حَرْفٌ عَطْفٌ. Copulative (Conjunction).

حَالَتْ، or أَعْرَابٌ. Case.

فُعْلٌ مُجْبُورٌ. Causal Verb.

فَقْرَةٌ، or جَمْلَةٌ. Clause.

شَرِحٌ، or تَقْسِيرٌ. Commentary.

حَرْفٌ تَفْضِيلٌ or حَرْفٌ تَشْبِيهٌ. Comparative Particle.

حَالَتْ تَفْضِيلٌ. Comparative Degree.

مَرَاتِبٌ تَفْضِيلٌ. Comparison (Degrees of).

عِبَارَاتٌ، or تَالِيفَاتٌ. Plural. عِبَاراتٌ. Composition.

مُرْكَبٌ. Compound.

مَقْيَدٌ. Concrete (as opposed to "Abstract"); مَقْيَدٌ.

شُرُطِيٌّ. Conditional.

حَرْفٌ شَرْطٌ. Conditional Participle.

جَمْلَةٌ شَرْطِيَّةٌ. Conditional Clause.

- Conjugation, بَابٌ, or تَصْرِيفٌ. To conjugate (a Verb), صَرْفٌ كَرْدَنْ.
- Conjunction, عَطْفٌ.
- Connective Particle, حَرْفٌ رَّبْطٌ. Plural, حَرْفٌ رَّوَابِطٌ. or رَّابِطَهُ. رَّابِطٌ or رَّوَابِطٌ.
- Consonant (as opposed to Vowel), حَرْفٌ مَعْرِبٌ. Plural حَرْفٌ مَعْرِبَهُ. مَعْرِبَهُ.
- Consequence, نَتْيَجَهُ.
- Context, قَرِينَهُ, or فَحْوَائِيَّهُ كَلَامٌ.
- Dative Case, مَفْعُولٌ فِيهِ.
- Dedective, اِشْتِقَاقٌ. Dedected, مَأْخُوذٌ or مَشْتَقٌ.
- Declension, تَحْوِيلٌ, or صَرْفٌ.
- Declinable (Noun), اِسْمٌ مَنْصَرِيفٌ.
- Defective, نَاقِصٌ.
- Defective Verb, فَعْلٌ نَاقِصٌ.
- Definite, مَعْرُوفٌ or مَعْرِفَهُ.
- Definitive Particle, حَرْفٌ تَعْرِيفٌ.
- Definition, حَدٌّ, or تَعْرِيفٌ.
- Demonstrative Pronoun, اِسْمٌ اِشَارَهُ.
- Derivative, مَشْتَقٌ, or مَأْخُوذٌ.
- Descriptive Particle, حَرْفٌ تَوصِيفٌ.
- Diminutive, تَصْغِيرٌ.

Discriminative, **تمیز**.

Disjunctive Particle, **حرفِ استثناء**, or **حرفِ تردید**.

Dual, **تَدْبِيْه**.

Ellipsis, **مُفهوم**, or **مقدار**; i.e. any thing understood or supposed.

Elocution, **معانی بیان**.

Emphasis, **تأکید**.

Epithet, **لقب**.

Etymology, **اصل لغت**; i.e. the original meaning of a word.

Example, **مثال**. Plural, **امثلة**.

Explanatory Particle, **حرفِ تفسیر**.

Expression, **گلام**.

Feet (in Prosody), **قطعیع**.

Feminine, **موانث**.

First Person, **متکلم**. Literally, Speaker.

Future, **مستقبل**.

Form; Formation; **بنای مبني**.

Gender, **جنس** (or, Genus).

Generic Noun, **اسم جنس**.

Genitive, **اضافه**. The Noun which is in the Genitive Case is termed **مضارف الیہ**; and that which governs it, **مضارف**.

Gerund, حَالِيَّةٌ. A kind of Verbal Noun; which governs Cases, like a Verb.

Grammar, وَكْوٌ or حُكُومَةٌ.

محَاوَرَةٌ. Idiom.

| | | |
|----------------|-------------------------------|------------------------------|
| Idiomatic, | بِرَوْفَقِ مُحَاوَرَةٍ | مُوَافِقِ مُحَاوَرَةٍ |
| Idiomatically, | أَزْقَارِ مُحَاوَرَةٍ | مُطَابِقِ مُحَاوَرَةٍ |

all equally meaning *idiomatically*, or according to *idiom*.

Imperative Mood, فَعْلٌ أَمْرٌ or أَمْرٌ.

Imperfect Tense, ماضِيُّ اسْتِهْرَارِيٌّ (for, "I was doing"); or, ماضِيُّ قَرِيبٌ (for, "I have done").

Imperfect Verb. See Defective Verb.

Infinitive Mood, مَصْدَرٌ.

Index, فَهْرِسٌ.

Indeclinable, غَيْرِ مُنْصَرِفٍ.

Indefinite, نَكْرَةٌ.

Indicative Mood, فَعْلٌ مُطْلَقٌ, or, simply, فَعْلٌ.

Intransitive Verb, فَعْلٌ لَا زِمْنَةً.

Interjunction, صَوْتٌ. Plural, أَصْوَاتٌ. or آدَاءٌ.

Introduction, مَقدِمةٌ.

Irregular, سُمَاعِيٌّ. When a Noun, or a Verb, deviates from the ordinary Rules of Grammar, it is termed سُمَاعِيٌّ, i.e. *heard* from the *natives* who have so used it. But if such instances of deviation are few, or uncommon, the *Irregular* is then termed شَادٌ, i.e. *rare*.

Masculine Gender, **مَذْكُورٌ**.

| | | |
|-----------------|-----------------------|-----------------------|
| Metaphor, | إِسْتِعَارَةٌ | إِسْتِعَارَاتٍ |
| Metaphorical, | إِسْتِعَارَاتٍ | |
| Metaphorically, | إِسْتِعَارَاتٍ | |

Measure, Plural **بَحْرٌ**, or (in Poetry) **أَوْزَانٌ**; Weight, Plural **وزنٌ**.

Multitude, Noun of, **إِسْمٌ جَمْعٌ**.

Name, Proper, **عَلَمٌ**. (Also Appellation.)

Negation, **نَفْيٌ**. Negated, **مَنْفَيٌ**.

Negative Particle, **حَرْفٌ نَفْيٌ**.

Negative Form, **حَالَتِ نَفْيٌ**, or **مَنْفَيٌ**.

Nominative, **فَاعِلٌ**.

Nominative Case, **حَالَتِ فَاعِلِيَّةٌ**.

Neuter Gender. The Arabs have but two Genders, Masculine and Feminine; to either of which only a Noun may belong, according to its sex, or other grammatical circumstances.

Neuter Verb, **فِعْلٌ لَا زِيمٌ**.

Noun, **إِسْمٌ**.

Noun Adjective, **صِفَةٌ**.

Noun Derivative, **إِسْمٌ مُشَتَّقٌ**, or **مَأْخُوذٌ**.

Noun Primitive, **إِسْمٌ جَامِدٌ**, or **أَصْلِيٌّ**.

Noun Substantive (as distinguished from Adjective), **إِسْمٌ ذاتٌ**.

Noun of Time, **إِسْمٌ زَمَانٌ**.

Noun of Place, اسم مَكَانٌ.

Noun of Instrument, اسم آلت.

Object (as governed), مَعْمُولٌ.

Object (as intended), مَطْلَبٌ.

Objective Case, حَالَتْ مَعْوِلِيَّةٍ. A Noun governed by another, or by a Verb. It may be in the Accusative, Dative, Ablative, or Vocative Case, &c. &c.; for any of which, see under their respective heads.

Oblique Cases. See Objective Case.

Original (meaning of a word), أَصْلٌ or دراصل.

Optative Mood, فِعلٌ دُعَائِيٌ or فعل تمثيلي.

Optional, اختياري.

Ordinal Number, اسم عَدَدٌ.

Paragraph, فَقْرَتْ.

Paraphrase, حَاصِلٌ مَعْنَىٌ.

Parenthesis, مَعْرَضَةٌ, or (for a whole sentence) جَملَةٌ مَعْرَضَةٌ.

Particle, حُرُوفٌ. Plural, حُرُوفٌ.

Participle. See Active, and Passive.

Passive Voice, فعل مَجْهُولٌ.

Passive Participle, اسم مَفْعُولٌ.

Past Tense, ماضي, or فعل ماضي.

Perfect Tense, ماضي مُطْلَقٌ.

Perfect Verb, فُعْلٌ تَامٌ; i.e. a Verb having all the Regular Tenses and Moods. It is used in contradistinction to an Imperfect or Defective Verb.—فُعْلٌ ناقِصٌ.

Pluperfect Tense, ماضٍ بَعِيدٌ.

Plural, جَمْعٌ.

Potential, مُمْكِنٌ. Potential Mood, فُعْلٌ مُمْكِنٌ.

Predicate (in Logie), تاليٌ; (in Grammar), خبرٌ.

Poetry, شِعْرٌ, نَظْمٌ, or شِعْرٌ.

Preface, دِبَابِچَهَه. (This term is purely Persian.)

Prefix, حَرْفٌ وَصْلٌ. Plural, حَرْفٌ وَصْلٌ.

Preposition, حَرْفٌ جَارَه, or أَدَاتٌ. Plural, حَرْفٌ جَارَه.

Pronoun, ضَمَائِيرٌ. Plural, ضَمَائِيرٌ.

Pronoun, Separate or Personal, ضَمَائِيرٌ مُنْقَصِّلٌ.
Plural, ضَمَائِيرٌ مُنْقَصِّلَه.

Pronoun, Adjunct or Affix, ضَمَائِيرٌ مُتَّصِّلٌ.

Plural, ضَمَائِيرٌ مُتَّصِّلَه.

Pronoun, Relative, مَوْصُولٌ. Plural, مَوْصُولَاتٌ.

Pronoun, Demonstrative, اِسْمٌ اِشَارَه. Plural, اِسْمٌ اِشَارَاتٌ.

Pronoun, Reciprocal, ضَمَائِيرٌ مُشَتَّرَكَه. Plural, ضَمَائِيرٌ مُشَتَّرَكَه.

Pronoun, Interrogative, اِسْمٌ اِسْتِفَهَامٌ. Plural, اِسْمٌ اِسْتِفَهَامٌ.

Pronoun, Possessive, ضَمَائِيرٌ مُضَافٌ الِيهِ.

Pronunciation, تَلْقِظٌ, or تَكَلْمَه.

نَثْرٌ. Prose (as distinguished from Poetry).

شَكْلٌ. Proposition (in Grammar) جملة : (in Logic or Mathematics).

عَرُوضٌ. Prosody.

مَوْصُوفٌ. Qualified Noun, or اسم موصوف.

خَاصِيَّةٌ, عَمَلٌ. Quality (or the power of any one Part of Speech grammatically), خاصیت or عمل.

مَوازِينٌ أوْزَانٌ. Quantity, or میزان, or وزن. Plural.

مُخَفَّفٌ. Quiescent, or حقيقة, ساکن.

رُباعيٌ. Quadrilateral.

اسم رباعي. Quadrilateral Noun.

فعل رباعي مجرد. Quadrilateral Verb.

فعل متعددي بنفسه. Reflective Verb.

قياسیٌ. Regular.

تعلق نسبت. Relation (as between Parts of Speech), or نسبت.

خبرٌ. Relative (as subjoined to Antecedent), or خبر.

سجع قافية. Rhyme or Rhythm, or قافية.

مصدر منشأ, أصلٌ. Root, or منشأ, أصل.

فقرة كلام. Sentence, جملة, or كلام.

فائدة بيان حاصل. Sequel, or نتیجه, حاصل کلام.

بسط ساده. Simple, or مطلق, مفرد.

Simple Noun, اِسْمٌ مُفَرْدٌ or بَسِيطٌ.

Simple Adjective, وَصْفٌ مُفَرْدٌ or صَفَّتٌ مُفَرْدٌ &c. &c.

أُوصاف بَسِيطةٌ or أُوصاف مُفَرْدَةٌ, صفات مُفَرْدَةٌ.

Simple Verb, فِعْلٌ بِالْتَّقْيِدِ or فِعْلٌ مُطْلَقٌ (as opposed to Subjunctive).

Simple Peterite, مَاضِيٌّ مُطْلَقٌ.

Singular (Number), صِيغَةُ وَاحِدٍ or وَاحِدٌ, or مُفَرْدٌ, &c. &c.

Speech (the Parts of), أَجْزَاءُ كَلَامٍ Plural, جُزُءَاتُ كَلَامٍ.

Speech (the Faculty or Power of), قُوَّةُ نَاطِقَةٍ or نُطْقٌ.

Speech (an Oration), خُطُبَةٌ or خُطَابٌ.

Style (of Writing), عِبَارَةٌ Title (Appellation), لَقَبٌ.

Subject (of a Predicate), مُقَدِّمٌ.

Subject (of a Discourse), مَطْلَبٌ or مَضْمُونٌ.

Subjunctive Verb, or Mood, فِعْلٌ مُقَيَّدٌ or فِعْلٌ مُشْرُوطٌ if the Verb be Conditional; فِعْلٌ مَظْنُونٌ if Supposative; and فِعْلٌ مَشْكُوكٌ if Doubtful.

Superlative Degree, رُتبَةُ تَفْضِيلٍ or مرتبة تفضيل, تَفْضِيلٌ, if لَاحِقٌ مُلحَقَاتٌ also خاتمة ملحقات; also لَاحِقٌ مَظْنُونٌ if Supposative.

Syntax, اِعْرَابٌ وَبِنَا or حُوَّا.

Term, اِصْطِلَاحٌ. Plural, اِصْطِلَاحَاتٌ.

اُصْطِلَاحَاتُ حُوَيَّةٍ وَصَرْفِيَّةٍ.
Terms of Grammar, *حُوَيَّةٍ وَصَرْفِيَّةٍ*.

اُصْطِلَاحَاتُ مَنْطَقِيَّةٍ.
Terms of Logic, *مَنْطَقِيَّةٍ*.

اُصْطِلَاحَاتُ رِياضِيَّةٍ.
Terms of Mathematics, *رِياضِيَّةٍ*.

حِكْمَتُ اُصْطِلَاحَاتِ فَلْسَفَةٍ. or حِكْمَتٌ فَلْسَفَةٌ. Of
Philosophers, *فَلْسَفَةٌ*, *اُصْطِلَاحَاتِ حُكْمَاءٍ*.

اُصْطِلَاحَاتُ مَخْصُوصَةٍ.
Terms Technical (in general), *مَخْصُوصَةٍ*.

مَتنٌ. Text (as opposed to Commentary). *مَتنٌ*.

عَلْمٌ. Proper Name, *عَلْمٌ*.
Title (of a book), *اسْمِ كِتَابٍ*.

الْقَابُ. Appellation, *الْقَابُ*. Plural, *الْقَبُّ*.

سَرْصَفَةٌ. Title-page, *سَرْصَفَةٌ*, or سَرْلُوحٌ.

ثُلَاثِيٌّ مُجَرَّدٌ. Trilateral, *ثُلَاثِيٌّ*, or *مُجَرَّدٌ*.

اسْمٌ ثُلَاثِيٌّ مُجَرَّدٌ. Noun, *فِعْلٌ ثُلَاثِيٌّ مُجَرَّدٌ*.

مَصْدَرٌ ثُلَاثِيٌّ مُجَرَّدٌ. Root, *مَصْدَرٌ*.

دَالٌّ، نِشَانَهُ، عَلَامَتٌ. Typical (Emblematical), *دَالٌّ*, *نِشَانَهُ*, *عَلَامَتٌ*.

طَبْعٌ، چَابٌ، بَاسَمَةٌ. Typography (Printing), *طَبْعٌ*, *چَابٌ*, *بَاسَمَةٌ*.

أَيَّامٌ تَعْطَيلٌ. Vacation (Holidays), *أَيَّامٌ تَعْطَيلٌ*, or *تَعْطَيلٌ*.

مُبَهِّمٌ. Vague, *مُبَهِّمٌ*.

مَنْصَرِفٌ. Variable (Declinable), *مَنْصَرِفٌ*.

تَغْيِيرَاتٌ اِعْرَابِيٌّ. Variation (of Cases), *تَغْيِيرَاتٌ اِعْرَابِيٌّ*.

فِعْلٌ. Verb, *فِعْلٌ*.

مَصْدَرٌ. Verbal Noun (the Infinitive), *مَصْدَرٌ*.

Verbatim, لُفْظاً بِلْفَظٍ.

Verse, شِعْرٌ, or نَظْمٌ.

Version (Translation), تَرْجُمَةً.

Vocabulary (Dictionary), كِتَابُ لُغَتٍ, or لُغَةً.

Vocative (a Noun in Vocative Case), مُنَادَاءً.

Vocative Particle, حَرْفِ نِدَاءٍ.

Voice. See Active and Passive.

Volume (a Book), جُلْدٌ, or كِتَابٌ.

Vowel (Points), اَعْرَابٌ, or اَعْرَابٌ.

Vulgar (People), عَوَامٌ النَّاسُ, or عَوَامٌ.

Vulgar (Diction), مُحاوراتٍ عَوَامٌ, or گُفتارِ عَوَامٌ.

Unambiguous, نَاصِبٌ بَهْمَمٌ or وَاضِحٌ.

Unaspirated (*h*, or *s*), هَاءٌ سَاكِنَةٌ or هَاءٌ خَفِيَّةٌ; i.e. the quiescent *s*.

Unchangeable. See Indeclinable.

Uncommon (rarely used), نَادِرٌ, or شَادٌ.

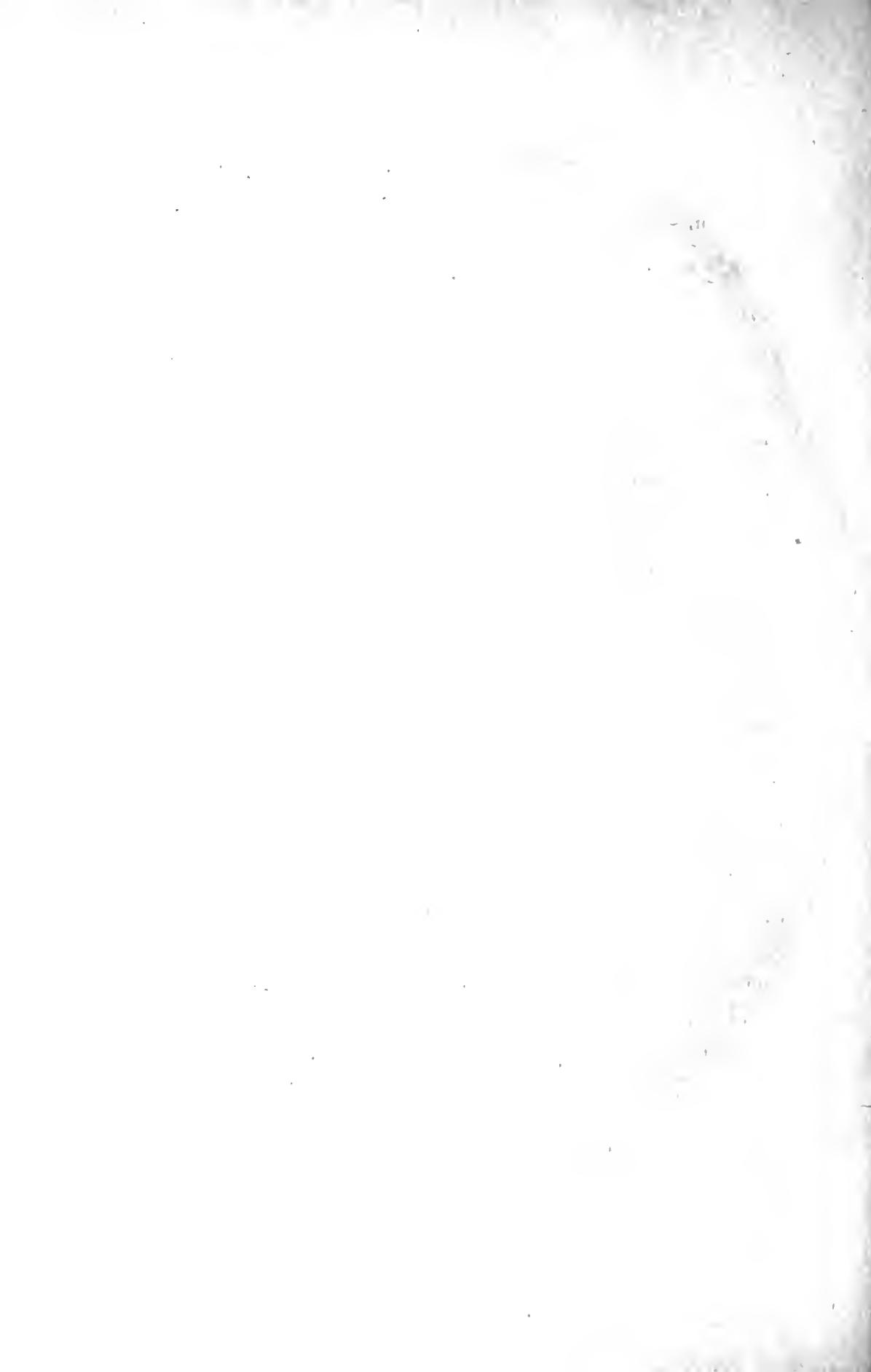
Unconnected (not coherent), as applied to Composition, نَاهِرَ بُوطٌ, (which also means, "Nonsense.")

Unity (between the Parts of Speech, or in composition), تَوَافُقٌ, or رِبْطٌ.

United (Grammatically), مُتَصَلٌ, or مُنْظَمٌ. (See Pronoun.)

Utterance, لَفْظًا.

Word, لَفْظٌ, or كَلْمَةً.



APPENDIX.

ON THE USE OF THE ARABIC WORDS.

THE Persian of the present day being so much mixed with Arabic words, I think it almost indispensable for a student of the former language to acquire some slight knowledge of the rudiments of the latter.

Independently of quotations, and whole Arabic phrases, with which the Persian writings abound, there is scarcely a Persian line, or sentence, which does not contain some words, either purely Arabic, or of Arabian origin. Notwithstanding this great influx of foreign words, the genius of the Persian language remains unchanged. The *aliens*, however, are all subjected to the same laws, and are governed by the same rules of Grammar, as if they were purely native words. They may be considered as so many abstract words, denoting certain, but *indefinite*, meanings: if they are used as Nouns, *they are declined, in all respects*, the same as the Persian Nouns; and if as Verbs, they must be conjugated in the same manner. In the instances of the former kind, the Arabic words admit of the same grammatical Particles being *affixed* or *prefixed* to them, with which the Persian Nouns are uniformly declined; and in those of the latter, they are simply prefixed (without any alteration) to all the Persons, in both Numbers, throughout the Tenses and Moods of one of the Auxiliary Persian Verbs, both in the Active and the Passive Voices.\*

\* See the Persian Compound Verbs, p. 85.

The Arabic words, thus used by the Persians, do chiefly belong to some one or other of the following original classes.

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**THE MOST COMMON FORMS OF THE MASDAR مُصَدْرٌ, OR  
 VERBAL NOUNS OF TRILITERAL RADICAL VERBS,**

**مَصَادِرِ أَفْعَالِ ثَلَاثِيْ مَحْرُّدٍ.**

SIGNIFICATION.	EXAMPLES.	MEASURES.
Slaughter,	قتْلٌ	فَعْلٌ 1.
Vice,	فَسْقٌ	فَعْلٌ 2.
Employment,	شَغْلٌ	فَعْلٌ 3.
Mercy,	رَحْمَةٌ	فَعْلَةٌ 4.
Science,	حِكْمَةٌ	فَعْلَةٌ 5.
Power,	قُدرَةٌ	فَعْلَةٌ 6.
Search,	طَلَبٌ	فَعْلٌ 7.
Falsehood,	كَذِبٌ	فَعْلٌ 8.
Conquest,	غَلَبةٌ	فَعْلَةٌ 9.
Theft,	سَرِقَةٌ	فَعْلَةٌ 10.
Childhood,	صِغَرٌ	فَعْلٌ 11.
Guidance,	هُدَىٰ	فَعْلٌ 12.
Going,	ذَاهَبٌ	فَعَالٌ 13.
Standing,	قِيَامٌ	فَعَالٌ 14.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Asking,	سُّؤالٌ	فُعالٌ	15.
Hating,	عَدَاوَةٌ	فَعَالَةٌ	16.
Worshipping,	عِبَادَةٌ	فَعَالَةٌ	17.
Bravery,	شُجَاعَةٌ	فَعَالَةٌ	18.
Directing,	دَلِيلٌ	فَعِيلٌ	19.
Entering,	دُخُولٌ	فَعُولٌ	20.
Accepting,	قَبُولٌ	فَعُولٌ	21.
Plundering,	غَنْيَةٌ	فَعِيلَةٌ	22.
Cold,	بَرْدَةٌ	فَعُولَةٌ	23.
Necessity,	ضَرُورَةٌ	فَعُولَةٌ	24.
Intention,	مَقْصَدٌ	مَفْعَلٌ	25.
Gaming,	مَيْسِرٌ	مَفْعَلٌ	26.
Station,	مَرْتَبَةٌ	مَفْعَلَةٌ	27.
Praising,	مَحْمَدَةٌ	مَفْعَلَةٌ	28.
Claiming,	دَعْوَى	فَعْلَى	29.
Mentioning,	ذِكْرٍ يٰ	فَعْلَى	30.
Congratulation,	بَشَرَى	فَعْلَى	31.
Concealing,	كَهْمَانٌ	فَعْلَانٌ	32.
Disappointment,	حِرْمَانٌ	فَعْلَانٌ	33.

SIGNIFICATION.	EXAMPLES.	MEASURES.
Pardonning,	غُفران	فُعْلَانٌ 34.
Palpitation,	خَفَقَانٌ	فَعَلَانٌ 35.
Disliking,	كَرَاهِيَّةٌ	فَعَالِيَّةٌ 36.
Measurement,	مَقْدَارٌ	مَفْعَالٌ 37.
Distraction of mind,	مَفْتُونٌ	مَفْعُولٌ 38.
Usage,	مَرْسُومَةٌ	مَفْعُوْلَةٌ 39.
Safety,	عَافِيَّةٌ	فَاعِلَةٌ 40.
Dominion,	مَلْكَةٌ	مَفْعَلَةٌ 41.
Sleeping at mid-day,	قَبْلَوْلَةٌ	فَعَلَوْلَةٌ 42.
Peril,	تَهْلِكَةٌ	تَفْعَلَةٌ 43.
Travelling,	تَمْشَاءٌ	تَفْعَالٌ 44.
Extreme playfulness,	تَلْعَابٌ	تَفْعَالٌ 45.
Excessive cutting,	تَقْطَاعٌ	تَفْعَالٌ 46.
Enormous falsehood,	كَذَابٌ	فَعَالٌ 47.
Great enmity,	بَعْضَاً	فَعَلَةً 48.

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INCREASED TRILITERALS, مَزِيدٌ مُثْلَثٌ.

| | | |
|--------------|-----------|--------------|
| Expulsion, | إِخْرَاجٌ | أَفْعَالٌ 1. |
| Arrangement, | تَرْتِيبٌ | تَفْعِيلٌ 2. |

| SIGNIFICATION. | EXAMPLES. | MEASURES. |
|---------------------------------------|--------------|------------------|
| Learning by degrees, | تَعْلُم | تَقْعُلُ 3. |
| Pretending ignorance, | جَاهِلٌ | تَفَاعُلُ 4. |
| War, or Reciprocal slaughter, | مُقاَتَلَةٌ | مُفَاعَلَةٌ 5. |
| Avoiding, | اجْتِنَابٌ | اِفْتِعَالٌ 6. |
| Asking assistance, | اسْتِنْصَارٌ | اِسْتَفْعَالٌ 7. |
| Being broken, or fatigued, | انْكِسَارٌ | اِنْفَعَالٌ 8. |
| Travelling with haste, | اجْلِوَادٌ | اِفْعَوَالٌ 9. |
| Wearing a rough garment, | اِخْشِيشَانٌ | اِفْعِيَاعٌ 10. |
| Excessive redness, | احْمَرَارٌ | اِفْعَلَالٌ 11. |
| Excessive blackness, | ادْهِيَامٌ | اِفْعِيلَالٌ 12. |
| Causing to put on a sheet, | جَلْبَبَةٌ | فَعَلَةٌ 13. |
| Deputing, | صَيْطَرَةٌ | فَيَعَلَةٌ 14. |
| Causing to put on foot-socks, | جَوَرَيَةٌ | فَوَعَلَةٌ 15. |
| Causing to put on a hat, | قَلْنَسَةٌ | فَعَنَلَةٌ 16. |
| Pruning, | شَرِيقَةٌ | فَعِيلَةٌ 17. |
| Causing to put on drawers, | سَرُولَةٌ | فَعَوَلَةٌ 18. |
| Causing to put on a cap, | قَلْسَةٌ | فَعَلَةٌ 19. |
| Putting on a sheet, | تَجْلِبَتٌ | تَقْعُلُ 20. |
| Putting on a garment without sleeves, | تَخْيِيلٌ | تَقْيِيلٌ 21. |

| SIGNIFICATION. | EXAMPLES. | MEASURES. |
|-----------------------|---------------|-------------------|
| Putting on stockings, | تَجْوِبٌ | تَفْعُلٌ 22. |
| Putting on a hat, | تَقْلِنسُ | تَفْعَلٌ 23. |
| Being pruned, | تَشْرِيفٌ | تَفْيِعٌ 24. |
| Putting on drawers, | تَسْرُولٌ | تَفْعُلٌ 25. |
| Going backwards, | أَقْعِنْسَاسٌ | أَفْعِنْلَالٌ 26. |
| Reposing on the back, | إِسْلِنْقاً | أَفْعِنْلاً 27. |

VERBAL NOUNS OF RADICAL AND INCREASED QUADRILITERAL

مَصَادِرِ أَفْعَالِ رَبَاعِيٍّ مُجْرِدٍ وَمُزِيدٍ .

| | | | |
|----------------------|-------------|---------------|----|
| Exciting, | بَعْثَرٌ | فَعْلَةٌ | 1. |
| Putting on a vest, | تَسْرِيلٌ | تَفْعَلٌ | 2. |
| Assembly, | اِحْرِجَامٌ | أَفْعِنْلَالٌ | 3. |
| Shrinking from fear, | اِقْشِعَارٌ | أَفْعِلَالٌ | 4. |

Forms and Examples of Attributives, or Participle Actives, as derived from the Infinitives of Trilateral Radical Verbs, in order to denote Excess; and are termed آسماء مبالغة, i.e. Nouns of Excess. (The Singular اِسْم مبالغة, Noun of Excess.)

| | | | |
|-------------------------------|---------|---------|----|
| Extremely cautious, | حَذِيرٌ | فَعِلٌ | 1. |
| Extremely knowing or learned, | عَلِيمٌ | فَعِيلٌ | 2. |
| A great striker, | ضَرُوبٌ | فَعُولٌ | 3. |

| SIGNIFICATION. | EXAMPLES. | MEASURES. |
|----------------------------------|------------|----------------|
| A great discriminator, | فَارِقٌ | فَاعُولٌ 4. |
| A great cutter, | قُطَّاعٌ | فُعَالٌ 5. |
| A great speaker, | مِنْطَقٌ | مِفْعَلٌ 6. |
| A great warrior, | مَحْرَابٌ | مِفْعَالٌ 7. |
| A great deceiver, | مَخْدِعٌ | مِفْعِيلٌ 8. |
| A great drinker, | شَرِيبٌ | فِعَيْلٌ 9. |
| A great changer, | صَرَافٌ | فَعَالٌ 10. |
| A great laugher, | ضَحَّاكَةٌ | فَعَلَةٌ 11. |
| A great alterer, or changer, | قُلْبٌ | فُعَلٌ 12. |
| Extremely fearful, | هَيْبٌ | فَعِيلٌ 13. |
| Extremely silent, | سُكِيْتٌ | فُعَيْلٌ 14. |
| A great fomenter of disturbance, | شَعَبٌ | فَعَلٌ 15. |
| Extremely impatient, | جُزَاعٌ | فُعَالٌ 16. |
| A great eater, | سِرواطٌ | فِعْوَالٌ 17. |
| Extremely timorous, | هَيْبَانٌ | فَعَلَانٌ 18. |
| A great talker, | تَقْوَلَهٌ | تَفَعَلَهٌ 19. |
| A great sleeper, | يَرْقُودٌ | يَفَعُولٌ 20. |

It is proper to remark, that of the Twenty Measures which have been noticed and exemplified here, there are only three

or four which can be considered as of frequent occurrence, either in the Persian or Arabic language: and of these, in a peculiar degree, the measures فَعُولْ, فَعِيلْ, and نَعِيلْ are worthy to be impressed upon the memory with care.

In addition to the examples offered in the Table, the following may also be remembered, as mostly occurring in the Persian language:—

| | | | |
|---------|---|-----------|--|
| علَمٌ | Very wise, or <i>omniscient</i>
(an attribute of the Deity). | سمِيعٌ | All-hearing: |
| خَلَقٌ | A great <i>Creator</i> (also an attribute of the Deity). | خَبِيرٌ | Universally-informed: (all attributes of the Deity.) |
| رَزَاقٌ | An <i>universal provider</i> . | صَدُورٌ | Very patient. |
| غَفُورٌ | Very <i>forgiving</i> . | ظَلْمُومٌ | Very unjust. |
| بَصِيرٌ | Very <i>discerning</i> . | شَكُورٌ | Very grateful. |
| رَحِيمٌ | Most <i>merciful</i> ; | جَهُولٌ | Very ignorant. |
| رَجَانٌ | (or, as it is generally written, رَجَنٌ) Most
compassionate: | نَمَامٌ | A great calumniator, or tale-bearer. |

Forms and Examples of Irregular Participle Passives, as derived from the Infinitives of Trilateral Radical Verbs, and employed as Attributives, having a Transitive مُتَعَدِّي signification:—

| SIGNIFICATION. | EXAMPLES. | MEASURES. |
|----------------|-----------|-----------|
|----------------|-----------|-----------|

| | | | |
|-----------|---------|---------|----|
| Wounded, | جَرِيجٌ | فَعِيلْ | 1. |
| Accepted, | قَبُولٌ | فَعُولْ | 2. |

| SIGNIFICATION. | EXAMPLES. | MEASURES. |
|---------------------------------------|-----------|--------------|
| Sacrificed, or having the throat cut, | ذبْحٌ | فُعْلٌ 3. |
| Seized, or possessed, | قَدْبَضٌ | فَعَلٌ 4. |
| Concealed, | كَاتِمٌ | فَاعِلٌ 5. |
| Broken, | حُطَامٌ | فُعَالٌ 6. |
| Cut, or filed, | قُرَاضَهٌ | فُعَالَهٌ 7. |
| Drunk at a single draught, | جَرْعَهٌ | فَعَلَهٌ 8. |

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In addition to the above forms, it may be observed, also, that the following Participle Passives are of most frequent occurrence, as Attributives, in the Persian language.

شَهِيرٌ, synonymous to مشهورٌ, celebrated.

حَبِيبٌ, for حَبِيبٍ, beloved.

ذَمِيمٌ, for ذَمِيمٍ, blamed, or reproached.

طَرَيِيدٌ, for طَرَيِيدٍ, banished, or expelled.

رَجِيمٌ, for رَجِيمٍ, stoned to death, or detested (an appellation of the devil).

فَتَيْلٌ, for مَفْتَيَلٍ, slain.

ذَبِيجٌ, for مَذَبِيجٍ, sacrificed.

قَبُولٌ, for مَقْبُولٍ, accepted.

رَسُولٌ, a messenger, or prophet, but literally sent, which invariably supplies the place of the Regular Participle, مَرْسُولٌ.

Forms and Examples of ATTRIBUTIVES, or DERIVATIVE NOUNS, as flowing from the Infinitives of Triliteral Radical Verbs, which are in themselves uniformly Neuter and Intransitive, or occasionally admit of a Neuter and Intransitive Acceptation; and are termed, صفات مشبّهة Collectively, or صفت مشبّهة Singly; i.e. Adjectives resembling, or having the same import as Participles.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Generous, or noble,	گریم	فعیل	1.
Jealous, or high-minded,	غیور	فعول	2.
Of deep-red colour,	آخر	افعل	3.
Resplendent, or shining,	براق	فعال	4.
Chief (a term applied to the descendants of the Prophet Mohammad),	سید	فیعل	5.
Virtuous, good, or beautiful,	حسن	فعل	6.
Joyful, or glad,	فرح	فعل	7.
Thirsty, or dry,	عطشان	فعلان	8.
Polluted, or impure,	جنب	فعل	9.
Yellow, or bile,	صفراء	فعلاء	10.
Thirsty ( <i>feminine</i> ),	عطشی	فعلی	11.
A shepherd cruel to his flock,	حطم	فعل	12.
Aged, or great,	کابر	فاعل	13.
Brave, or enterprising,	شجاع	فعل	14.

SIGNIFICATION.	EXAMPLES.	MEASURES.
Difficult, or arduous,	صَعْبٌ	فَعْلٌ 15.
Empty, or cipher,	صَفَرٌ	فَعْلٌ 16.
Hard, or solid,	صَلْبٌ	فَعْلٌ 17.
Intelligent, or sagacious,	نَدْسٌ	فَعْلٌ 18.
Cowardly, or timorous,	جَبَانٌ	فَعَالٌ 19.
Noble, chief, or aged,	كُبَارٌ	فُعَالٌ 20.
Pregnant (applied to rational beings only),	حَبْلِيٌّ	فُعْلِيٌّ 21.
Naked, or stripped,	عَرِيَانٌ	فُعَلَانٌ 22.
Starting (generally, an ass) at one's own shadow,	حَيَدِيٌّ	فَعَلَيٌّ 23.
A white-haired camel,	هِجَانٌ	فَعَالٌ 24.
Living (an animal),	حَيَوانٌ	فُعَلَانٌ 25.
Mean or contemptible,	حِيقَرٌ	فَيَعْلُ 26.
Ingenious, or clever,	لَوْدَعٌ	فَوَعَلٌ 27.
Eloquent,	بَغْ	فَعَلٌ 28.
A pregnant camel, in the tenth month of gestation,	عَشْرَاءً	فُعَلَاءً 29.
Fat, stout, or bulky,	بِلْزٌ	فَعِلٌ 30.

The Student will observe, that although the above thirty measures are of frequent and promiscuous occurrence in Arabic, yet all of them are not commonly met with in the

Persian language. Those صفات مشبهة which are of *most* frequent occurrence in the Arabic language, and are *chiefly* used by the Persians, are the following measures; viz. فعل, and فعل؛ as,

حسن	Good, or beautiful.	جبان	Fearful, or cowardly.
شريف	Noble, or honourable.	خشن	Rough, coarse, or harsh.
صعب	Hard, or difficult.	جذب	Impure, or polluted.
ظلوم	Unjust, or tyrannical.	غیور	Jealous, or high-minded.
شجاع	Heroic, or brave.	أبله، أحمق	Foolish, idiotic, or simpleton.

### NOUN OF SUPERIORITY, اسم تفضيل.

The measures of this Noun, in Arabic, is, for the masculine, أَفْعَلٌ; and for the feminine, أَكْبَرٌ, نَعْلَى; as, أَكْبَرُ, اَنْظَمُ, both meaning “greater,” or “greatest”; and كُبْرِي, عَظِيمٌ, the same.

In Arabic, this Noun supplies the place of the Comparative, and Superlative, in other languages. Although the Persians have a proper Comparative and Superlative in their own language, yet they not unfrequently employ the Arabic forms also.

أَسْمَاءُ آلَتْ اِسْمٌ، or NOUNS OF INSTRUMENT,

These Nouns have three Measures, مِفْعَلٌ, مِفْعَلَةٌ, and مِفْعَالٌ ; as,

مِحْلَبٌ A milk-pail, or the *instrument* of milking.

مِكْنَسَةٌ A broom, or the *instrument* of sweeping.

But the measure مِفْعَالٌ is of the most frequent occurrence, and is very extensively used in Persian ; as,

مِفْتَاحٌ A key, or the *instrument* of opening.

مِيزَانٌ A scale, or the *instrument* of weighing.

مِكْيَالٌ A measure of capacity, or the *instrument* of measuring.

مِقْرَاضٌ Scissars, or the *instrument* of cutting.

مِنْشَارٌ A saw, or the *instrument* of dividing.

مِصْبَاحٌ A lamp, or the *instrument* of giving light.

مِعْيَارٌ A standard, or the *instrument* of proving money.

مِنْقَارٌ A bird's beak, or the *instrument* of pecking.

&c. &c. &c.



أَسْمَاءُ زَمَانٍ وَمَكَانٍ اِسْمٌ، or NOUNS OF TIME AND PLACE,

These have two Measures, مِفْعَلٌ and مِفْعَلَةٌ ; both of which are of frequent occurrence in the Persian language ; as, مَقْتَلٌ “the time and place of slaughter” ; مَوْعِدٌ “the time

and place of promise," &c. &c. Although these Nouns in Arabic often imply both *time* and *place*, yet, when used in Persian, the *place* alone is intended by them; as,

مسجد مسجد	A mosque, or the <i>place</i> of worship.	سكن سکن	A habitation, or the <i>place</i> of dwelling.
منزل منزل	A station, or the <i>place</i> of resting.	مکتب مکتب	A school, library, or the <i>place</i> of keeping books.
شرق مشرق	The East } or the <i>places</i> where the sun rises and sets.	مغارب مغارب	A ford, or the <i>place</i> of crossing a river.
غرب مغرب	The West }	&c. &c. &c.	

There are a number of Nouns in Arabic, which, although destitute of a Feminine *sense* or termination, are applied as of the Feminine Gender, and therefore denominated, in Arabic Grammar, مُوْتَابِتٌ سَمَاعِيَّةٌ, or IRREGULAR FEMININES. Many of them are of frequent occurrence in Persian; but there they are merely treated as Substantives, without any regard to their Gender. The following are some of them:—

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
The hand,	يد يد 7.	The eye, or fountain,	عين عین 1.
The arm,	عَضْد عضد 8.	The neck,	عنق عنق 2.
A eubit, or half the arm,	ذراع ذراع 9.	The back of the neck,	قفاف قفاف 3.
The palm of the hand,	كَفْ كف 10.	The shoulder,	كتفْ كتف 4.
A finger,	اصبع اصبع 11.	The tongue,	لسان لسان 5.
The liver,	كبد كبد 12.	The ear,	أذن أذن 6.

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
A hatchet,	فَاسٌ ۳۲.	The stomach,	کَرْشٌ ۱۳.
A bow,	قُوْسٌ ۳۳.	The buttock,	اَسْتٌ ۱۴.
Coat of mail,	دِرْعٌ ۳۴.	The hip,	وَرْكٌ ۱۵.
A spear, or lance,	رَمْحٌ ۳۵.	The thigh,	فَخْنٌ ۱۶.
A sling,	مَجْنِيْقٌ ۳۶.	The leg,	سَاقٌ ۱۷.
War,	حَرْبٌ ۳۷.	The foot,	رِجْلٌ ۱۸.
Peace,	سَلَمٌ ۳۸.	A step,	قَدْمٌ ۱۹.
A stick, or staff,	عَصَا ۳۹.	The heel,	عَقْبٌ ۲۰.
A ladder,	سَلَمٌ ۴۰.	The womb,	رَحْمٌ ۲۱.
A pot, or kettle,	قَدْرٌ ۴۱.	The feet of the cloven-footed animals,	كُرَاعٌ ۲۲.
Salt,	مَلْحٌ ۴۲.	The soul, or life,	نَفْسٌ ۲۳.
Musk,	مَسْكٌ ۴۳.	The spirit,	رُوحٌ ۲۴.
A night journey,	سَرَيٌ ۴۴.	Age,	سِنٌ ۲۵.
A demon, or satyr,	غُولٌ ۴۵.	Trowsers,	سَرَاوِيلٌ ۲۶.
A fox,	ثَعْلَبٌ ۴۶.	A shoe,	نَعْلٌ ۲۷.
A hyæna,	ضَبْعٌ ۴۷.	A house,	دَارٌ ۲۸.
A panther,	فَهْدٌ ۴۸.	Wine,	خَمْرٌ ۲۹.
A spider,	عَنْكَبُوتٌ ۴۹.	A cup, or basin,	كَاسٌ ۳۰.
A scorpion,	عَقْرَبٌ ۵۰.	A knife,	سِكِّينٌ ۳۱.

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
Hell,	جَهَنَّمٌ 66.	A hare,	أَرْبَبٌ 51.
Hell-fire,	لَظَىٰ 67.	A fish,	حُوتٌ 52.
A road,	{ طَرِيقٌ 68. سَبِيلٌ 69.	A boat,	فُلْكٌ 53.
Prosody,	عَرْوَضٌ 70.	A well,	بَيْرٌ 54.
An oath,	يمينٌ 71.	A bucket,	دَلْوٌ 55.
The north (wind),	شَمَالٌ 72.	The sky,	سَمَاءٌ 56.
Armour,	سِلاحٌ 73.	The earth,	أَرْضٌ 57.
A market-place,	سُوقٌ 74.	Wind,	رِيحٌ 58.
A palm-tree,	خَلٌ 75.	The sun,	شَمْسٌ 59.
A rib,	ضُلْعٌ 76.	The forenoon,	ضُحْيٌ 60.
The breast (of a woman),	ثَدِيٌ 77.	A garden, also Paradise,	فَرْدَوْسٌ 61.
A mill-stone,	رَحْيٌ 78.	Flaming fire,	سَعِيرٌ 62.
A horse,	فَرَسٌ 79.	Fire,	نَارٌ 63.
		Hell,	{ جَحَنَّمٌ 64. سَقَرٌ 65.

## OF THE ARABIC PLURALS.

One of the important classes of Arabic words, which are of most frequent occurrence in the Persian language, consists of the Plurals. Of the Plural, in the Arabic language

there are various descriptions and forms. It has first, by the Grammarians, been resolved into صَحِحٌ, or سَالِمٌ, and مُكْسَرٌ; terms which literally signify *whole* or *perfect*, and *broken* or *imperfect*: but the former may with equal propriety be termed *regular*, and the latter *irregular*.

Of the first, or *Regular* Plurals, we have no occasion to treat at large, as they scarcely ever occur in Persian; with the exception of a few in the Feminine forms, which are invariably to be recognised by the termination or Feminine sign of Plural, آتُ; as, خَطَرَاتُ *dangers*, the Plural of خَطَرٌ *danger*; وَاقِعَاتُ *events*, the Plural of وَاقِعٌ *event*; مُهِمَّاتُ *important affairs*, the Plural of مُهِمٌ *important*; مُكْتَبَاتُ *letters*, or *epistolary writings*, the Plural of مُكْتَبٌ; &c. &c.

It is chiefly of the second, or the *Irregular* Plurals, that I here propose to offer a number of Examples frequently occurring in the Persian language. The *Irregular*, or *Broken* Plurals, جَمْعٌ مُكْسَرٌ, have again been divided into two distinct species, corresponding, in their technical appellation, to the peculiar uses for which they were originally invented, and to which they are still for the most part, although by no means (especially in Persian) uniformly, applied. The first of these species has been pronounced applicable to limited and small numbers; *i.e.* extending from *three inclusive* to *ten*, and therefore denominated جَمْعُ الْقِلَةِ, or *Plural of Paucity*; and the second, as extending in its application to all numbers beyond *ten* without limit, has received the appellation جَمْعُ الْكَثْرَةِ, or *Plural of Multitude*; a subdivision of which has again been termed مُنْتَهَى الْجَمْعِ, or جَمْعُ الْجَمْعِ, *i.e. the extreme*, or *the Plural of Plurals*. The first of these species, or the *Plural of Paucity*, comprehends only four

measures; namely, أَفْعَلُ, أَفْعِلَةٌ, and فِعْلَةٌ: but each of these is the common measure for the Plurals of a number of Nouns which themselves are of different measures when in the *Singular Number*.

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1. Nouns which form their *Plurals of Paucity*

| in
Measure | PLURAL. | SIGNIFICATION. | SINGULAR. | MEASURES. |
|---------------|-----------|----------------|-----------|------------|
| أَفْعَلُ | أَنْفُسٌ | The soul, | نَفْسٌ | فَعْلٌ 1. |
| | أَذْرَاعٌ | A cubit, | ذِرَاعٌ | فَعَالٌ 2. |
| | أَيْمَنٌ | An oath, | يَمِينٌ | فَعِيلٌ 3. |
| | أَرْجُلٌ | A foot, | رِجْلٌ | فُعْلٌ 4. |
| | أَعْنَاقٌ | A female kid, | عَنَاقٌ | فَعَالٌ 5. |
| | أَكْرَعٌ | A cow's hoof, | كُرَاعٌ | فُعَالٌ 6. |

2. Nouns which form their *Plurals of Paucity*

| in
Measure | PLURAL. | SIGNIFICATION. | SINGULAR. | MEASURES. |
|---------------|------------|----------------|-----------|------------|
| أَفْعَالُ | الْوَلَاجُ | A tablet, | لَوْجٌ | فَعْلٌ 1. |
| | أَحْكَامٌ | An order, | حُكْمٌ | فُعْلٌ 2. |
| | أَمْلَاكٌ | Possession, | مِلْكٌ | فُعْلٌ 3. |
| | أَبْطَالٌ | Brave, | بَطَلٌ | فَعْلٌ 4. |
| | أَعْقَابٌ | The heel, | عَقْبٌ | فَعَلٌ 5. |
| | أَعْضَادٌ | The arm, | عَضْدٌ | فَعَلٌ 6. |
| | أَعْنَاقٌ | The neck, | عَنْقٌ | فُعَالٌ 7. |

3. Nouns which form their *Plurals of Paucity*

| in
Measure | PLURAL. | SIGNIFICATION. | SINGULAR. | MEASURES. |
|---------------|------------|------------------|-----------|------------|
| افْعَلَةٌ | أَطْعَمَةٌ | Food, | طَعَامٌ | فَعَالٌ 1. |
| | أَحْمَرَةٌ | An ass, | حَمَارٌ | فَعَالٌ 2. |
| | أَغْرِبَةٌ | A raven, | غُرَابٌ | فَعَالٌ 3. |
| | أَرْغَفَةٌ | A loaf of bread, | رَغَيفٌ | فَعِيلٌ 4. |
| | أَعْمَدَةٌ | A pillar, | عَوْدٌ | فَعَولٌ 5. |

4. Nouns which form their *Plurals of Paucity*

| | | | | |
|---------------|----------|------------------|---------|------------|
| in
Measure | فَعَلَةٌ | A boy, or slave, | فَعَالٌ | غُلَامٌ 1. |
| | غَرَلَةٌ | A young deer, | فَعَالٌ | غَرَالٌ 2. |
| | خَلَةٌ | A friend, | فَعِيلٌ | خَلِيلٌ 3. |
| | ثَيْرَةٌ | A bull, | فَعَلٌ | ثَورٌ 4. |
| | وَلَدَةٌ | A son, | فَعَلٌ | وَلَدٌ 5. |

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The Plural of Multitude, جَمِيع الْكَثُرَةِ, comprises nineteen Measures; according to each of which, several Nouns, differing also, in most instances, in their *Measures of Singular*, form their *common Plurals*. It is to be observed, however, that the *particular Measures* assigned to various Nouns under the respective heads of the *several Plurals* do by no means restrict the Plurals of those Nouns to those *particular Measures* only; for it often happens, that a Noun has a Plural of Paucity as well as a Plural of Multitude. For instance, غُلَامٌ “a boy”; رَغَيفٌ “a loaf”; نَفْسٌ “the soul,” given

in the above Tables, formed their Plurals of Paucity, as أَرْغَفَةٌ, غِلْمَةٌ, and أَنْفُسٌ, respectively; while each of those Nouns has at the same time a Plural of Multitude, غِلْمَانٌ, رُغْفَانٌ, and نَفْوَسٌ, also respectively. It will be sufficient for our purpose, therefore, to remember that *this* is the Measure of the Plural of Paucity, and *that*, that of the Plural of Multitude; while a Noun may form its Plural according to any *one* or *both* of them; or, having any one or both forms of these Plurals, *may* at the same time have likewise a Plural of Plurals, جَمْعُ الْجَمْعِ, hereafter explained.

### 1. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلٌ	حُورٌ	A bright-eyed damsel,	حُورَاءٌ	فَعَلَاءٌ 1.
	حُمرٌ	Red colour,	أَحْمَرٌ	فَعَلْ 2.
	أَسْدٌ	A lion,	أَسْدٌ	فَعَلْ 3.
	نَوْقٌ	A she-camel,	نَاقَةٌ	فَاعْلٌ 4.
	وَغْدٌ	A fool,	وَغْدٌ	فَعَلْ 5.

### 2. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلٌ	كُتُبٌ	A book,	كِتَابٌ	فَعَالٌ 1.
	رَسُلٌ	A prophet, or messenger,	رَسُولٌ	فَعَولٌ 2.
	نَذْرٌ	An admonisher,	نَذِيرٌ	فَعِيلٌ 3.
	فَلَكٌ	A wheel, or The sky,	فَلَكٌ	فَعَلٌ 4.
	سَفْنٌ	A ship,	سَفِينَةٌ	فَعِيلَةٌ 5.

3. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
	سُورَةٌ سُورَاتٍ	{ A portion of any thing, and also a chapter of the Korân,	سُورَةٌ	فَعْلَةٌ ۱.
	أُخْرَى أُخْرَاتٍ	The last,	أُخْرَى	فَعْلَىٰ ۲.
فَعْلٌ	قَرْيَةٌ قَرْيَاتٍ	A village,	قَرْيَةٌ	فَعْلَةٌ ۳.
	لَحْيَةٌ لَحْيَاتٍ	The beard,	لَحْيَةٌ	فَعْلَةٌ ۴.

4. Nouns which form their *Plurals of Multitude*

in Measure	صِيغَةٌ صِيغَاتٍ	A tense, or person,	صِيغَةٌ	
	نِعْمَةٌ نِعْمَاتٍ	A benefit,	نِعْمَةٌ	
فَعْلٌ	مُحْنَةٌ مُحْنَاتٍ	Trouble,	مُحْنَةٌ	فَعْلَةٌ ۱.
	حِرْفَةٌ حِرْفَاتٍ	Trade, or occupation,	حِرْفَةٌ	
	حِيلَةٌ حِيلَاتٍ	Deceit,	حِيلَةٌ	

5. Nouns which form their *Plurals of Multitude*

in Measure	طَالِبٌ طَالِبَاتٍ	A student, or searcher after any thing,	فَاعِلٌ	۱.
	سَيِّدٌ سَيِّدَاتٍ	A Lord, or a descen- dant of Mohammad,	فَعِلٌ	۲.
	بَرِّزٌ بَرِّزَاتٍ	Virtuous,	فَعِلٌ	۳.
	خَبِيثٌ خَبِيثَاتٍ	Vicious,	فَعِيلٌ	۴.

6. Nouns which form their *Plurals of Multitude*

in Measure	قَاضٌ قَاضَاتٍ	A judge,	فَاعِلٌ	۱.
فَعْلَةٌ	كَعْبٌ كَعْبَاتٍ	Brave,	فَعِيلٌ	۲.

7. Nouns which form their *Plurals of Multitude*

in sure Mea-	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
	قردَة	A monkey,	قرد	فعل ۱.
فعلة	ركبة	A rider,	راكب	فاعل ۲.
	قرطة	Ear-ring,	قرط	فعل ۳.

8. Nouns which form their *Plurals of Multitude*

in sure Mea-	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
	كُمْل	Perfect,	كامل	فاعل ۱.
	سَخْل	Weak, or Infirm,	سُخْل	فعل ۲.
فعل	هَطْل	Incessant rain,	هَطْل	فعل ۳.
	عَزْل	Unarmed,	أَعْزَل	أَفْعَل ۴.

9. Nouns which form their *Plurals of Multitude*

in Measure	جهال	Ignorant,	جاهِل	
	تجار	A merchant,	تاجِر	
	عمال	A Government agent,	عَامِل	
	كفار	An infidel,	كافِر	
	خدّام	A servant,	خادِم	
فعل	سرّاق	A thief,	سارِق	فاعل ۱.
	زارع	A farmer,	زارِع	
	حُكَّام	A governor,	حاكم	
	نواب	A deputy,	نائب	
	حُذاق	Skilful,	حاذق	
	سُكَان	A dweller,	ساکِن	

10. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
	عَظَامٌ	Great;	عَظِيمٌ	فَعِيلٌ 1.
	عِبَادٌ	A servant, or slave,	عَبْدٌ	فَعْلُ 2.
	ظِبَابٌ	A fawn,	ظَبِيبَةٌ	فَعْلَةٌ 3.
	رِقَابٌ	The neck,	رَقَبَةٌ	فَعَلَةٌ 4.
	حِبَالٌ	Pregnant,	حُبْلٌ	فُعْلَيٌ 5.
	جِمَالٌ	A camel,	جَمَلٌ	فَعَلُ 6.
	رِمَاحٌ	A spear,	رِمَحٌ	فُعْلُ 7.
	ذِيابٌ	A wolf,	ذَيْبٌ	فَعْلُ 8.
	نِقَاطٌ	A point,	نِقَطَةٌ	فَعْلَةٌ 9.
فِعَالٌ	كَرَامٌ	Generous,	كَرِيمٌ	فَعِيلٌ 10.
	حَذَارٌ	Cautious,	حَذَرٌ	فَعْلُ 11.
	خَيَارٌ	Benevolent, or virtuous,	خَيْرٌ	فَيْعِيلٌ 12.
	عَطَاشٌ	Thirsty,	عَطْشَانٌ	فَعَلَانٌ 13.
	خَمَاصٌ	Hungry,	خَصَانٌ	فَعَلَانٌ 14.
	نِدَامٌ	Ashamed,	نَدْمَانَةٌ	فَعْلَانَةٌ 15.
	عَجَافٌ	Lean,	عَجْفَاءٌ	فَعْلَاءٌ 16.
	رِجَالٌ	A man,	رَجُلٌ	فَعْلُ 17.
	نِسَاءٌ	A woman,	نِسْوَةٌ	فَعْلَةٌ 18.
	سِرَاجٌ	A wolf,	سِرْحَانٌ	فَعَلَانٌ 19.

11. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
	عُلُومٌ	Science,	عِلْمٌ	فَعْلٌ 1.
	قُلُوبٌ	The heart,	قَلْبٌ	فَعْلٌ 2.
	بُرجٌ	A turret, or Sign of the Zodiac,	بَرْجٌ	فَعْلٌ 3.
	ذُكُورٌ	A male,	ذَكَرٌ	فَعْلٌ 4.
	صُخُورٌ	A stone,	صَخْرَةٌ	فَعْلَةٌ 5.
	رُقُودٌ	A sleeper,	رَاقِدٌ	فَاعِلٌ 6.
	مُلُوكٌ	A king,	مَلِكٌ	فَعِلٌ 7.

12. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
	سُودَانٌ	Black, or an Ethiopian,	أَسَوَادٌ	فَعْلٌ 1.
	رَغْفَانٌ	A loaf of bread,	رَغِيفٌ	فَعِيلٌ 2.
	رُهْبَانٌ	A Christian de- votee,	رَاهِبٌ	فَاعِلٌ 3.

13. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
	غَلَامٌ	A boy, or slave,	غُلَامٌ	فَعَالٌ 1.
	رِطْبَانٌ	Fresh dates,	رَطَبٌ	فَعَلٌ 2.
	ضَيْفَانٌ	A guest,	ضَيْفٌ	فَعَلٌ 3.
	نِيرَانٌ	Light,	نُورٌ	فَعَلٌ 4.
	صَبِيَانٌ	An infant,	صَبِيٌّ	فَعِيلٌ 5.
	غَرْلَانٌ	A fawn,	غَرَالٌ	فَعَالٌ 6.

14. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعِيلٌ	قَتْلَى	Slain,	قَتِيلٌ	فَعِيلٌ 1.
	مَوْتَى	Dead,	مَيْتٌ	فَعِيلٌ 2.
	هَلْكَى	Perishing,	هَالَكٌ	فَاعِلٌ 3.
	حَمْقَى	Foolish,	أَحَقٌ	أَفَعِلٌ 4.

15. Nouns which form their *Plurals of Multitude*

sure Mea. in	جَبَلٌ	A partridge,	جَبَلٌ	فَعَلٌ 1.
	ظَرِيبَى	A civet-cat,	ظَرِيبَانُ	فَعِيلٌ 2.

16. Nouns which form their *Plurals of Multitude*

in Measure	شَرِيفٌ	Noble,	شَرِيفٌ	فَعِيلٌ 1.
فَعِيلٌ 2.	جَيْبٌ	Well-bred,	جَيْبٌ	
	شَرِيكٌ	A partner,	شَرِيكٌ	
	فَقِيرٌ	Poor,	فَقِيرٌ	
	غَرِيبٌ	Stranger,	غَرِيبٌ	
	خَلِيقَةٌ	A successor,	خَلِيقَةٌ	
	سَمِعٌ	Generous,	سَمِعٌ	

17. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
	أَغْنِيَاءٌ	Rich,	غَنِيٌّ	
	أَنْبِيَاءٌ	A prophet,	نَبِيٌّ	
	أَوْصِيَاءٌ	A legatee,	وَصِيٌّ	
	أَوْلِيَاءٌ	A friend (of God),	وَلِيٌّ	
فَعِيلٌ	أَدْكِيَاءٌ	Acute,	ذَكِيٌّ	1.
	أَشْقِيَاءٌ	Wicked,	شَقِيٌّ	
	أَنْقِيَاءٌ	Pious,	ثَقِيٌّ	
	أَصْدِقَاءٌ	A faithful friend,	صَدِيقٌ	
	أَحْبَاءٌ	A beloved friend,	حَبِيبٌ	

18. Nouns which form their *Plurals of Multitude*

in Measure	F ^T NAWI	Decision of law,	F ^T NAWI	1.
	ذَفَارِي	A bone behind the ear,	ذِفْرِي	فُعْلَى
	سَعَادِي	A woman's name,	سُعَدِيٌّ	فُعْلَى
فَعَالِي	عَذَارِي	A virgin,	عَذَرَاهُ	فَعِيلٌ
	سَكَارِي	Drunk,	سَكْرَانُ	فَعْلَانٌ
	بَتَاهِي	Orphan,	بَتِيمٌ	فَعِيلٌ
	أَيَامِي	A widower; also a widow,	أَيْمٌ	فَعْلٌ

19. Nouns which form their *Plurals of Multitude*

sure Mea- in	سُكَارِي	Drunk,	سَكْرَانُ	فَعْلَانٌ	1.
	فَرَادِي	An unit; also an attri- bute of the Deity,		فَرْدٌ	2.
	قَدَامِي	Ancient; also an attri- bute of the Deity,		فَعِيلٌ قَدِيمٌ	3.

OF THE PLURAL OF PLURALS, **جَمْعُ الْجَمْعِ**; or,  
**الْمُنْتَهَى لِلْجَمْعِ**.

Of the origin and signification of this *term*, it will be sufficient for our present purpose to state, that the Arabs often form Plurals from Nouns *already* in the *Plural Number*; as, سَفِينَةٌ “a ship”: First Plural, سُفْنٌ; Second Plural, سَفَّافِنٌ. أَرْكَانٌ “a pillar”: First Plural, أَرْكَانٌ; Second Plural, أَرَكَنٌ; Third Plural, أَرَاكِنٌ. &c. &c.

The last of these, then, from which it is not allowable to form another Plural, goes by the above names. But the student is not to imagine that every Plural of this kind, that he meets with, is *absolutely* formed from *another Plural*; for there are many Arabic Nouns, the Plurals of which are confined to the *above form* only, and, in reality, have no other Plurals.

This class of Plurals comprises Seventeen Measures, according to the following table.

SIGNIFICATION.	SINGULAR.	PLURAL.	MEASURES.
A claim,	دَعْوَى	دَعَاوِي	فَعَالٍ ۱.
Mankind,	إِنْسَانٌ	أَنْاسِيٌّ	فَعَالٍ ۲.
A book, letter, &c. &c.	رِسَالَةٌ	رَسَائِلٌ	فَعَالٍ ۳.
Precious stone, &c. &c.	جَوَهْرٌ	جَوَاهِرٌ	فَوَاعِلٌ ۴.
Regulation,	قَانُونٌ	قَوَانِينٌ	فَوَاعِيلٌ ۵.
Greater,	أَكْبَرٌ	أَكَابِرٌ	أَفَاعِلٌ ۶.
Climate,	اقْلِيمٌ	أَقَالِيمٌ	أَفَاعِيلٌ ۷.

SIGNIFICATION.	SINGULAR.	PLURAL.	MEASURES.
Object,	مَطْلَبٌ	مَطَالِبٌ	مَفَاعِلٌ 8.
A lamp,	مَصْبَاحٌ	مَصَابِيحٌ	مَفَاعِيلٌ 9.
Experience,	تَجْرِيَةٌ	تَجَارِبٌ	تَفَاعِلٌ 10.
A picture,	تَصْوِيرٌ	تَصَاوِيرٌ	تَفَاعِيلٌ 11.
Eloquence,	بِلْغَنْ	بَلَاغِنْ	فَعَالِنْ 12.
A sovereign,	سُلْطَانٌ	سَلَاطِينْ	فَعَالِينْ 13.
A register,	دَفْتَرٌ	دَفَاتِرٌ	فَعَالِلٌ 14.
Paper,	قِرْطَاسٌ	قَرَاطِيسٌ	فَعَالِيلٌ 15.
A Kushmeerian,	كِشْمِيرِيٌّ	كَشَامِرَةٌ	فَعَالَةٌ 16.
An Afghan,	أَفْغَانْ	أَفَاغِنَةٌ	فَاعِلَةٌ 17.

[N.B. The Arabic words, with the Forms and Measures in which they appear under the various heads in this Appendix, have been chiefly taken from Baillie's Arabic Tables—the most useful and correct compilation of the kind ever offered to Arabic Students in the English language.

In the selection of them, however, I have felt it necessary to introduce some further explanations; and to make such alterations in the arrangement and disposition of them as seemed to me proper and desirable.

I only wish it had been more in accordance with the nature and the plan of this work to have availed myself more copiously of the use of this most valuable auxiliary.]

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.. ..	.. ..	شِّشٌ	19 ١٩	5 ٥	طَلَا
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